

Human rights becoming curriculum

Margaret Griffioen

ST. CATHARINES, Ont. — More than 150 education officials, organizations and policy-making boards are calling the teaching of human rights in schools inadequate, according to survey results released Feb. 2 by The Canadian Human Rights Foundation.

In response, Ontario, Quebec, British Columbia, New Brunswick, Newfoundland and Nova Scotia have

agreed to use the foundation's education project on a trial basis.

"Once those trials are reviewed, more provinces are expected to introduce the program and educators expect the tests will lead to the inclusion of human rights as a regular, instituted part of Canadian children's education," reported the *Globe and Mail*.

Christian schools, however, will not be implementing the trial programs.

"We would disagree with the findings

of the survey, in terms of our schools," said Adrian Guldmond, Christian Schools International (CSI) co-ordinator, District 10. He pointed out that Christian schools do not teach human rights in a separate context from other subjects.

Guldmond said that human rights

Continued on page 4 ...

Thinkbit

Those who fully experience depression, doubt, confusion and despair may be infinitely more healthy than those who are generally certain, complacent and self-satisfied.

From: *People of the Lie* by M. Scott Peck

Calvinist Contact

Second Class Mail

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Franchises are retail's future

Stan de Jong

TORONTO, Ont. — A decade from now the average main street or shopping mall in Canada will look quite different from what we're used to in the eighties.

According to Toronto researchers Woods Gordon, the retailing market will be dominated over the next 10 years by the increasing penetration of franchised businesses. Large franchise operations will draw more and more customers due to their bulk purchasing and advertising muscle.

In 1985, sales from franchised businesses accounted for 36 per cent of all retail sales in North America. This is expected to increase to 50 per cent by 1990 and over 55 per cent by 1995.

Ten years from now, many of today's independent stores and service providers will be gone. In their place will be franchises, chain stores or co-op groups where retailers have grouped together for co-operative advertising and purchasing programs.

Major department stores are affected by this trend as well. They will find it increasingly tough to compete with specialized chains, franchised businesses and discount stores.

Interestingly, the substantial growth in retail space that occurred in the sixties and seventies is largely over. Renovation, upgrading and expansion of existing centres to increase drawing power is now the main driving force.

Superstores for groceries

New "low-overhead" operations are edging into the Canadian market and are likely to attract a growing customer base over the next five to 10 years. These include superstores for groceries and a wide range of household items. In addition, we will see more "warehouse clubs" with rapid turnover and prices up to 30 per cent below regular retail

outlets.

Individual stores in the U.S. are ringing up annual sales of between U.S. \$75 and \$110-million. Costco Wholesale Corp. of Seattle has already opened stores in Burnaby, B.C. and Edmonton, Alta. Steinberg Inc. of Montreal has teamed up with The Price Co. of California to open stores in Ontario and Quebec.

Information stores

The information society has had considerable impact in the retailing sector with the proliferation of computer, software and video stores. Sales will be consolidated into fewer specialty/franchise stores.

Software and video cassette material for the popular market is being sold or rented through "convenience" outlets such as supermarkets and Canadian Tire Stores. Bookstores, too, are likely to go into software and video as well and will eventually become "information stores."



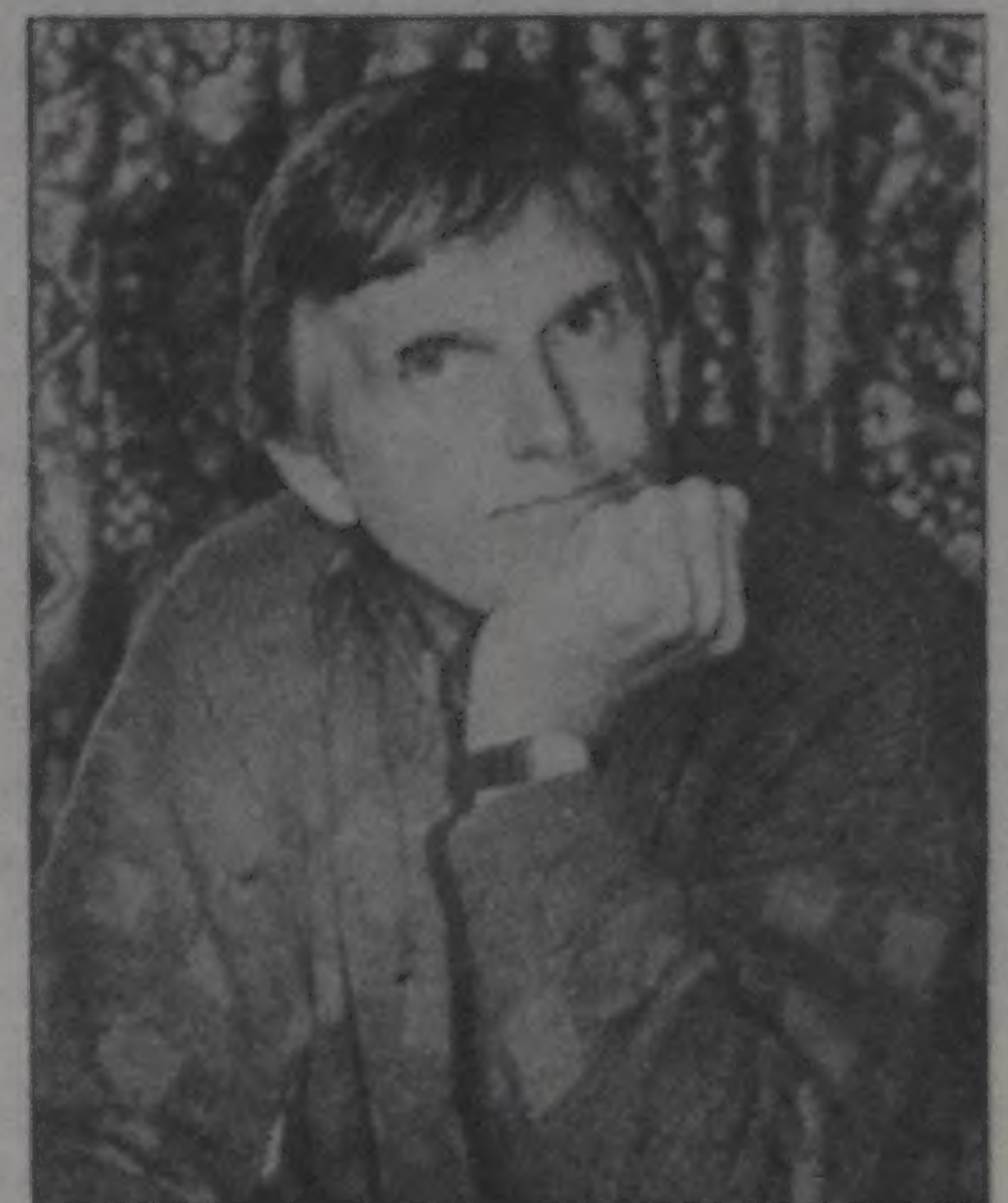
Nova Scotia Michelin workers say NO to union

Anne Hutten

KENTVILLE, N.S. — The work force at three Michelin Tire plants in Nova Scotia is back to normal, in the wake of an announcement Jan. 15 by the N.S. Labour Relations Board that a majority had voted against representation by the Canadian Auto Workers Union. The vote was taken two months earlier, but not counted while vote eligibility was determined.

Michelin management had claimed that 34 of their employees on long-term disability should be allowed to vote, but the Labour Relations Board disagreed. Exact numbers of votes for or against are not being released, but observers think it was a narrow loss for the union, led by Bob White.

"I feel good about (the vote)," says Robert Carree, a member of the Kentville Christian Reformed Church who was active in the Anti-Union Group at Michelin. He notes that at the Granton plant in Pictou County, a majority of people seemed to favour the union. At the Waterville plant near Kentville, fewer employees favoured membership, while the Bridgewater



Bob White

plant was seen as the deciding faction. Michelin has about 5,000 employees in the province, making it one of the largest employers.

Much debate

Carree says some people originally signed union cards because they wanted to "smarten up" Michelin management, while others signed up at \$2 each in order to get the free T-shirts

Continued on page 4 ...

Independent Baptist resists government role in education

Jeff Adams

CALGARY, Alta. — Nine children attending a private Christian school in Calgary fear their teacher may soon be in jail. That's the risk Pastor Larry Jones takes by continuing to operate his Western Baptist Academy without a licence from the Alberta government.

Jones is a blond-haired former construction worker who gave up alcohol, profanity and four packs of cigarettes a day when he became a Christian in 1970 while living in Northern Ontario.

He has been convicted twice in Calgary of operating an unapproved school, and of truancy for keeping three

of his own four children out of licensed classrooms. Two youngsters attend Western Baptist, one has graduated and another begins kindergarten next fall.

Jones appealed the convictions but they were upheld last October by the Supreme Court of Canada. It concluded Alberta's right to regulate education does not violate freedom of religion.

Refuse to quit

But the decision hasn't persuaded Jones and his 75-member Western Baptist Church to shut down their 11-year-old school in the working-class Bowness district of northwest Calgary.

They've agreed to keep sharing a legal bill that has surpassed \$25,000. Church members also say they'll keep the school open even if Jones is jailed. In the meantime, their pastor faces further court appearances.

He was due back Jan. 22 to defend himself against a civil suit in which the Alberta government asked for an injunction to shut down the school. On

Continued on page 5 ...

In this issue:

Meadowvale pastor asks questions p.10
Refugees still provide challenge p.11
A Sunday school teacher's junk p.12
Seerveld continues his report on Sierra Leone pp.13,14

"The average main street will look different."

Calvinist Contact

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Obedient sex is safer than "safe sex"

According to Minister of Health Jake Epp, there are three ways of preventing the spread of AIDS — no sex, monogamous sex (sex within marriage) and safe sex (the use of condoms). (When he spoke in the House of Commons, he was not addressing two other ways by which this dreaded disease spreads: drug injections and blood transfusions).

Opposition member Sheila Copps wondered if Mr. Epp was being realistic in proposing no sex, especially to young people. Mr. Epp replied that some people were already choosing that option. On the surface, the exchange seemed innocent enough. In a sense, both Copps and Epp were right — most single people in our society are sexually active, but some are not. However, this kind of discussion is always more than just a statement of facts. It reflects values and norms.

Behind the facts

By saying that no sex is an unrealistic option, Copps is shortchanging the norm for sexual conduct — sex within marriage only. If she does believe that there is such a norm, she is defeatist about it, and defeatism is not characteristic of this feisty MP from Hamilton. A more likely scenario has her believing the lie that sex outside of marriage can be ethically sound, a commonly held notion in our society.

By saying that no sex is a realistic option, Epp is confirming a biblical principle which his Mennonite background has taught him. One can almost see him wince, though, when he talks about "safe sex." Here Epp is talking as a minister of the crown, responsible even for erring citizens. Mentioning safe sex as an option is like saying, if you do fool around with a

prostitute or a member of the same sex, at least wear a condom; because if you don't, you might contract a deadly disease.

Moral protection

One cannot blame Epp for talking about safe sex. It is not beyond the task of the government to protect its citizens even from the direct results of their sins. Policemen will often make sure that a drunk does not harm himself and doctors will treat a person who contracted cancer through smoking. Why should a government not advise the use of condoms?

Yet, the idea of safe sex is or ought to be repugnant to Christians. To think that there is safety in a piece of rubber skin is a denial of everything the Lord teaches us about life. The only safe sex is sex that obeys God's laws for fidelity and restraint, i.e. monogamous sex. People who think nothing of hopping into someone else's bed easily acquire a moral kind of immune deficiency syndrome.

It is not popular to say it, but AIDS is just about the clearest message our society is going to get that God's laws are good for us. Now that hospitals make sure that their blood supply is free of diseased blood, the only way of spreading AIDS is by committing an immoral act or by marrying a person who committed such an act.

Governments should give moral leadership besides simply stating options. It's clear that Sheila Copps is not going to be much help here. We would encourage Jake Epp not to refrain from stating the moral superiority of no sex and monogamous sex over "safe sex."

Look at the world through your legs

Christians have to have a healthy sense of humour so that they can rise above the folly of human life. By poking fun at dumb things or situations, they are gaining for themselves a certain freedom. One way of poking fun at something is to turn things upside down, say the opposite of what you mean, in other words, use "irony."

It is a topsy-turvy world as it is. By turning things around that are upside down, we can often regain a proper perspective. Dirk DeVos, who has become a favourite speaker at meetings sponsored by the Christian Labour Association of Canada, calls it looking at the world through your legs, the way a child bends over and turns things upside down. Now if the things you look at are upside down anyway, by looking at them through your legs, you get the picture right again.

The wisdom of this world

Read the newspapers, watch the news, listen to people talking in the office or lunchroom — it's an upside down world. Just think of the war between Iran and Iraq, Ernst Zundel seeking a re-trial, government funding for anti-government lobbies, Oral Roberts'; your money or his life, U.S. anti-terrorist policy and the Iran arms deal, stress on human rights in Canada instead of on human responsibilities, the choice between right-wing dictatorships and left-wing totalitarianism, teaching safe sex in public schools that cannot teach obedient sex, renouncing intolerance in South Africa but not in communist and Muslim countries, the game of musical chairs in a large business when one vacancy occurs near the top, etc. etc. One has to turn these things upside down or through irony push them to the extreme to remain sane.

Jesus understood the upside-downness of His world. As prophet He was not honoured in His home town, the religious leaders were the ones to be least trusted, His disciples slept

when He needed them most. Over against that He places the irony of the Kingdom: the penny of the widow, the faith of a Roman centurion, the last shall be the first, the salvation of this world depends on a cross death. God has a great sense of humour. Let's not fail to laugh along with Him.

P.S. We hope the reader can appreciate the unintended Freudian joke playing between the titles of the two editorials this week.

Letters

Degrading, confusing, helpful

I think this is the first time that I write to you. I gathered up enough courage now to comment on a few items I read in C.C.'s issue of Jan. 16.

The first is regarding Rev. Tuyt's comment about the use of the word "Aperson" instead of "Amen."

You looked on it as a "gijntje" (little joke). I can appreciate a healthy, good joke, but this one goes too far and treads on holy ground. Especially when a minister of the Word toys around with it in this way, it undermines the respect for that Word and the ministry of it. It degrades him, and it hurts the Lord.

The other item. I enjoyed your satire on the viewpoint of a Sunday shopper (Dec. 19) but here too, we should tread carefully. Since several people took you

seriously, and it upset them very much.

Your answer in C.C. of Jan. 16 clarifies this, but in the meantime people were confused. You might have indicated that this was not your opinion. Maybe good advice for a next time?

Third, thank you, Mr. Brinkman, for your letter about the Shapiro Report. For us "commoners" it makes the issue more plain. I'm sure that many a reader, many of us "oldtimers" agreed with what you wrote our Christian schools should be like, and said a hearty "Amen" to your letter.

Let's keep on informing one another as long as the Lord gives us time.

**Femmie Groen,
Holland Christian Homes,
Brampton, Ontario**

SKYLIGHTS/WILLIAM R. RANG



"... it is the task of the head to unselfishly meet the needs of others."

Who's Boss?

In a sudden outburst of humour I may occasionally refer to my wife as "boss." Rest assured that she isn't. My wife, who is a very determined woman, might quip that I am the boss around the place. But I'm not. In the Christian church there are no bosses. In a Christian marriage there aren't any either.

I know from the scriptures that I am the head of the family. I am very much aware of that, yet it does not make me the boss. The scriptures go even further and state that the man is the head of the woman as *Christ is head of the Church*. That helps me understand headship.

The Word makes it clear to me that "to be head of" in no way implies "to be superior to," and neither does it mean "to be the boss." It was especially the apostle Paul who explained this when he wrote that the man is the head of the woman, he said that this means that the man must give his wife the same sort of love as Christ gives His Church. Christ's entire life was that of service. He was the head, yet He gave His life for it and called His disciples His brothers. As head He even took the form of a servant by washing their feet.

In other words, it is the task of the head to unselfishly meet the needs of others. In a culture that is showing the breakdown of marital relationships, the apostle shows that the husband should not be concerned with his so-called status, but rather with self-forgetting service. I think I see somebody's wife nod.

Then what about wives "submitting" themselves to their husbands?" That's also what the Lord is asking in His Word. Maybe we should look at the answer this way. I believe females adjust more easily to males than vice versa. We know that from the workplace and from the sportsfield. This knowledge prompted Ruth Graham to say, "The best advice I can give you, yet unmarried girls, is to marry someone you don't mind adjusting to." Undoubtedly, the bottom line is that the so-called subordination of the wife to her husband's authority is always spelled out in relation to the wisdom, goodness and love reflected by the husband toward his wife.

No, I'm not the boss. But when I see that my dear wife is tired, I'll do the dishes for her and hang the clothes on the line. That's a scriptural demonstration of headship. And of love.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Whistle blown on Loenen

Boy, when Nick Loenen tackles a critic (Dec. 12), the freshman MLA from Richmond, B.C. doesn't mess around. He hits hard and he hits low, which is perfectly acceptable in football.

There should be a whistle, however, and a flag on the play when, in a different game, one of the contestants overreacts with uncalled-for defensive moves and questionable offensive tactics.

From the referee

It would have been more helpful, for example, had Loenen actually mentioned some of the "policies, promises and issues" allegedly produced in some abundance by his runningmate and boss Bill VanderZalm. A Vancouver newspaper columnist did ascertain that such policies indeed exist, but he managed that only belatedly and "after careful research." Tweet, tweet, Nick. Offside.

Ordinary folk who merely watch television and glance at newspapers, but who read *Calvinist Contact* from cover to cover would probably appreciate a clear and concise exposition of VanderZalm policies on gambling, Sunday shopping, unemployment, education, Indian land claims, abortion, apartheid, child care and a host of other issues. Tweet, tweet, Nick. Delay of game.

On the matter of poverty and its extent in B.C., Loenen clearly misread my comments, dismissing as "patently absurd" the observation that many here are struggling desperately and going under. "Not even the extreme left-wing agitators use such irresponsible language," says Loenen. Tweet, tweet, Nick. Roughing the kicker is no solution to poverty in B.C.

We don't want to fling statistics back and forth, but on Friday, Jan. 9th, the Vancouver Food Bank alone — one of 31 in B.C. — assisted more than 3,000 people. Evidence of real hardship here abounds; Loenen's heated protestations would have gained some substance had he produced evidence of

an enlightened policy for this urgent problem. Illegal motion, Nick. Tweet, tweet.

Loenen finds my observation about the poor shallow. He calls it a distortion of the gospel and suggests that if we don't want to go beyond this "we might as well all become Marxists tomorrow." Really, Nick! Tweet, tweet, man. Unsportsmanlike conduct.

Socreds and the poor

The record of Social Credit measures designed to assist the disadvantaged in B.C. is not in the least impressive. My concern stems from that, and from the apparent absence of clear and incisive initiatives in this regard from the Christian community.

Who started, organized and ran the many foodbanks here? Definitely not the Socreds, and also not any Reformed groups. Sure, some of us have made contributions, but why is so much charitable work often left to the well-intentioned humanists, the good Samaritans, while the religious establishment remains preoccupied with the state of its own navel?

It surprised me that a political group as insensitive to the down-and-outs as the Social Credit party has been, received such enthusiastic support from the Reformed community here. Our collective choice in partisan politics makes a statement whether we like it or not. So, what has been our word to the world? And how do the powerless view us? How does our Lord?

Nick Loenen can be sure that all of us who share the heritage he speaks of would love to see him catch a few passes and make some impressive gains. However, unless his quarterback VanderZalm uses a gameplan that is characterized by a deep love and concern for the poor, the unemployed, the defenseless, the infirm and the elderly — in short, the little people of B.C. — many more whistles will be blown on Socred plays.

Reinder J. Klein
Burnaby, B.C.

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500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Book suggests a young world

In regards to the creation/evolution issue, touched on in a review of *The Fourth Day* by Howard J. Van Till (Jan. 23, page 13), I picked up an interesting book last November entitled *It's a Young World After All* by Paul D. Ackerman (Baker Book House), which suggests a young earth.

He goes through the various tests that arrive at the conclusions that time is on the side of the creationists. The book comes to the conclusion, based on both scientific evidence and genealogy (i.e. Adam is mentioned again in the New Testament as an actual descendant), that the earth and the entire universe is in effect no older than about 6,000 to 10,000 years old.

In the end of the book a bibliography is also listed which are used to compile the author's work, and could also be used to read up on this important issue.

There are, no doubt, more IMPORTANT issues such as our faith

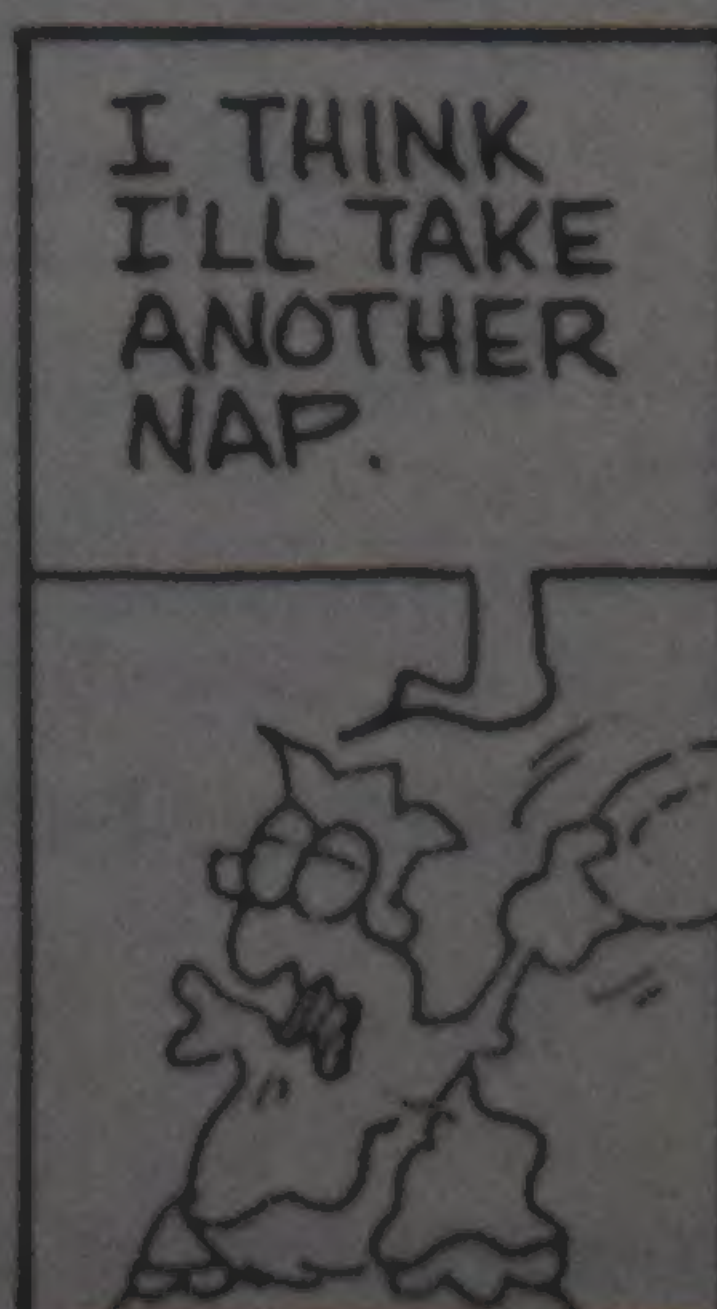
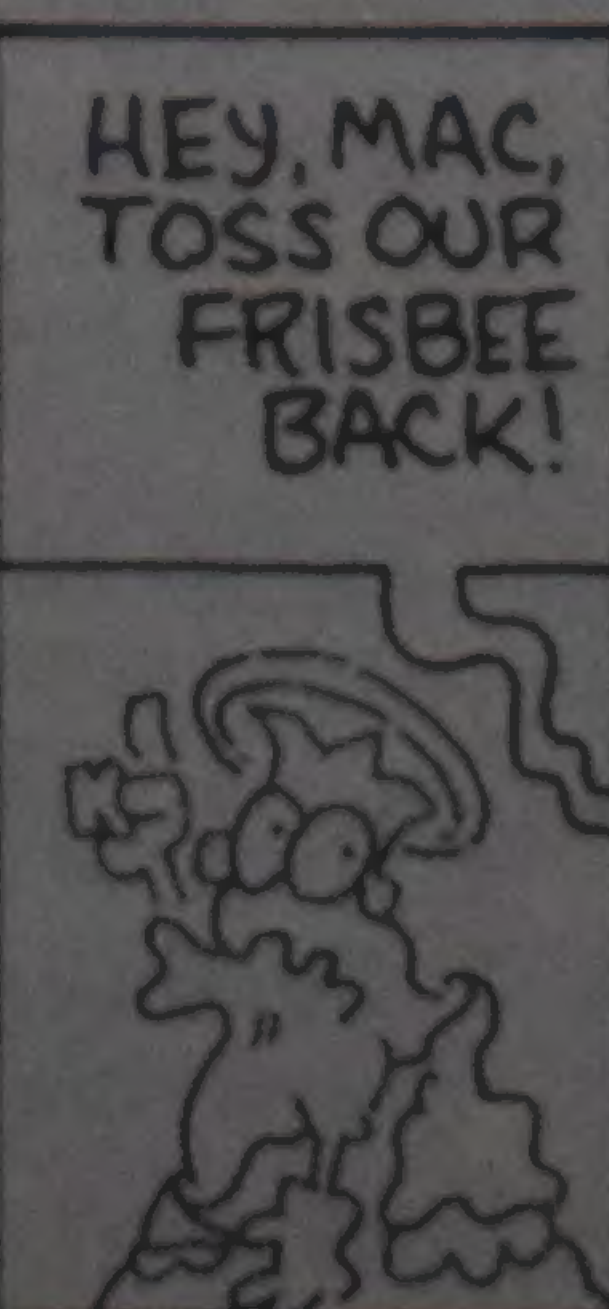
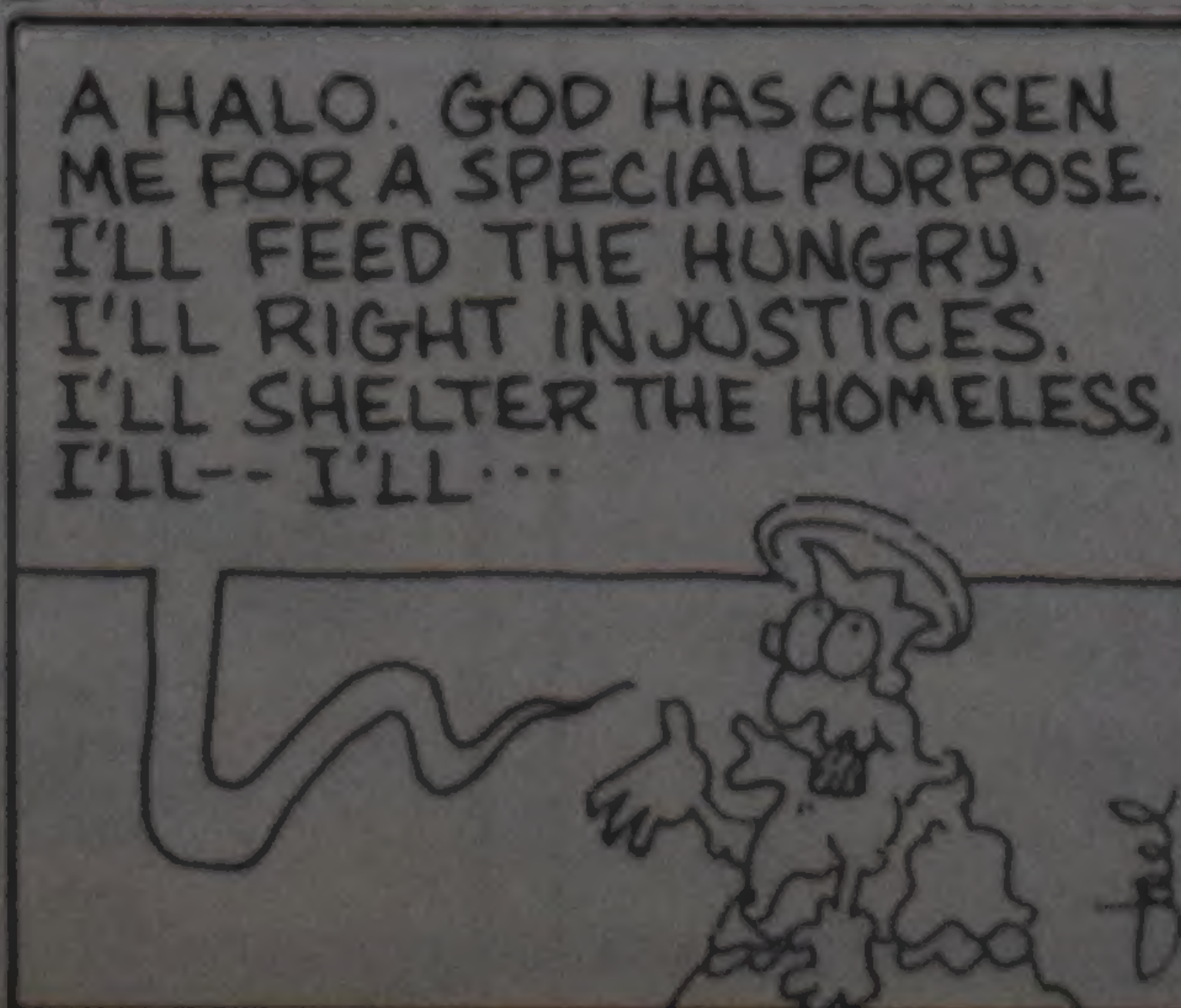
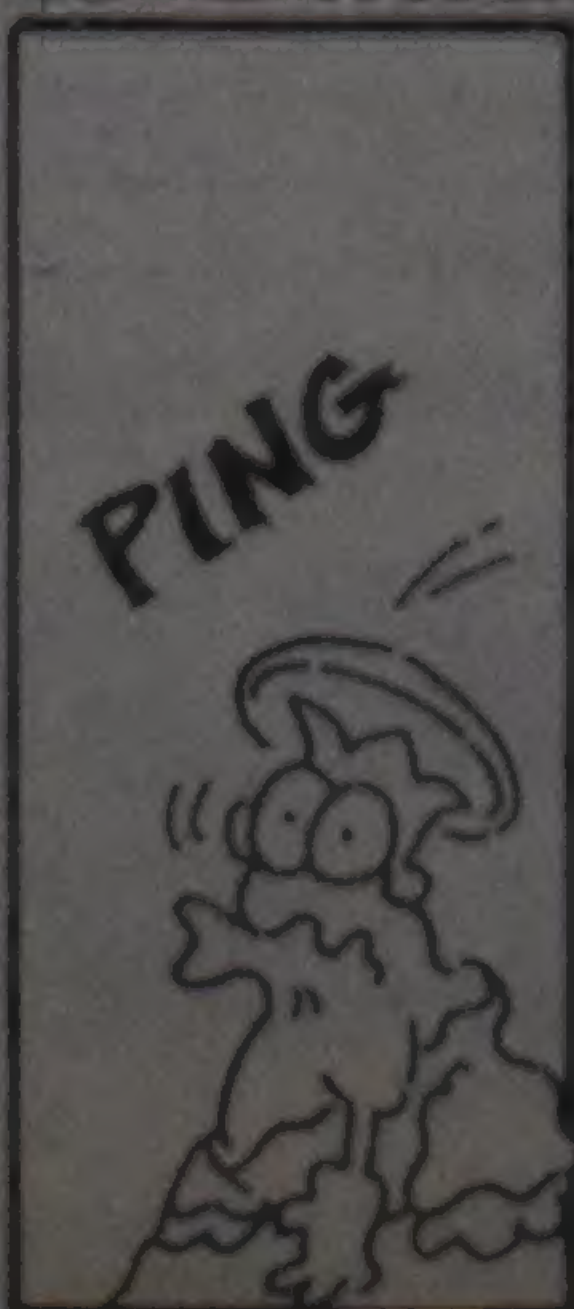
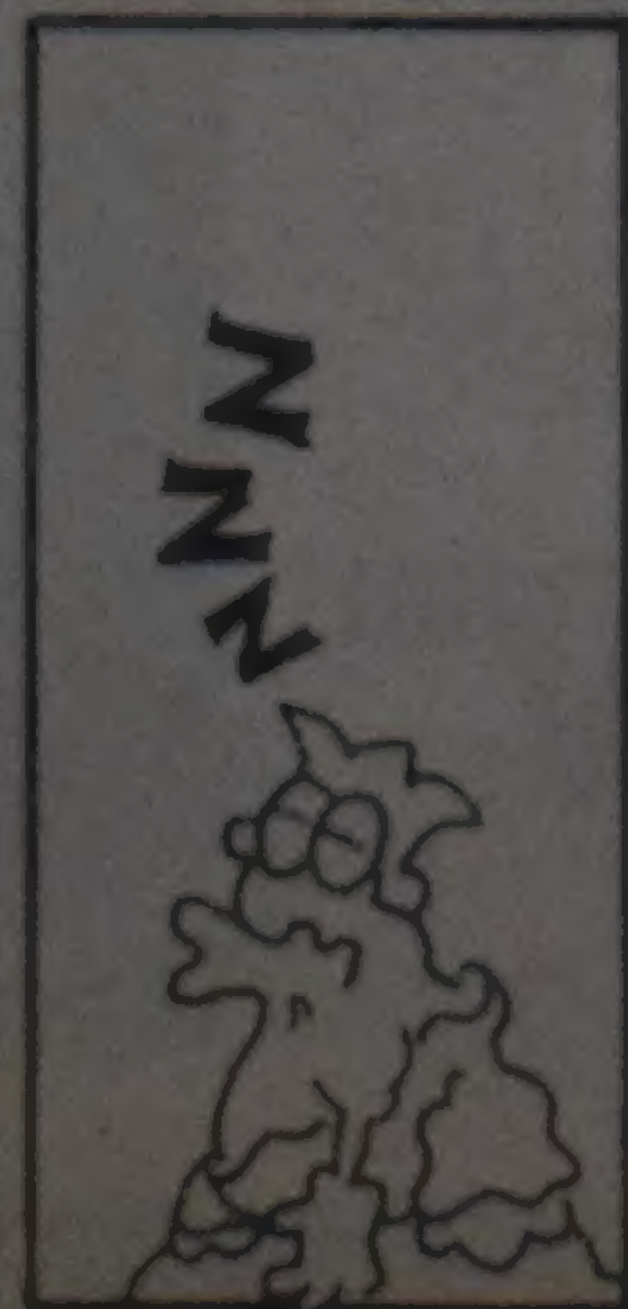
in Jesus Christ, which has been made far, far too complex with a lot of doctrinal baggage, instead of using scriptures as the last word on all issues.

Bob Wierdsma,
Weston, Ontario

Mail doubles pleasure

Just a word about the magazine. We enjoy it very much, and look forward to its arrival every (other) week. I'd like

Pontius' Puddle



News

Nova Scotia Michelin workers say NO to union

... continued from page 1.
and caps offered by the union. However, when it came to voting for unionization, employees may have been persuaded by a Dalhousie University professor who, on the eve of the vote, predicted that the strongly anti-union company would pull out of the province if forced to unionize its workers.

As it was, the battle created a great deal of debate among the workforce, with anti-union people parading in front of the Waterville plant with signs saying "Men At Work." Pro-union workers also laboured to get their point across.

As Carree points out, Michelin plants in the U.S.A. are non-unionized. That means

the Nova Scotia plants have to compete in terms of productivity, especially if free trade becomes a reality. In Europe, Michelin has also fought unions, to the extent of closing plants if workers voted in favour of them. Michelin relies on a good wage and benefits package to keep its employees happy. In Nova Scotia, the starting wage is \$8.50/hour, in an area where many workers still get the minimum wage.

Watching the promises

Michelin management has apparently listened to the message of the vote, since they responded by giving all employees a letter with promises for better conditions

in the workplace. These include a general information line to head office at Granton, a new relocation policy guaranteeing sale of an employee's house if he is transferred, and a better policy on job transfers and postings.

"I feel that even though we didn't win the vote, we've won a lot of things," said Ralph Lynch of Waterville, who campaigned for the union. The company's promises will be watched closely, he added. "If they don't carry them through,

then the next time I think the AUW will win." Lynch expects the union to try again within a year or 18 months, if there should be enough dissatisfaction from the workers at Michelin.

Human rights becoming curriculum

... continued from page 1.
are being taught properly in Christian schools and that he does not consider necessary all the curriculum changes called for by the foundation — for example the removal of what the foundation considers "set-stereotyping" in Grade 6 readers.

What the survey found

According to the *Globe*, the survey results (compiled over two years), indicated that:

- As it now stands, human rights teaching is sporadic and insufficient in every province, with the subject mentioned mainly in conjunction with other social science courses such as civics and history;
- No policy on human rights education exists anywhere in the country;
- Teacher training on the subject is woefully inadequate;
- Teaching material on human rights is practically non-

existent.

The foundation has come up with model teaching units that revolve around 10 basic themes, or rights, with five themes suitable for Grades 4, 5 and 6 and the other five geared to Grades 7, 8 and 9. The kits come with student casebooks and teacher instruction manuals.

As well as using concrete illustrations and examples to teach human rights, teachers will be encouraged to include human rights as part of everyday routines in the classrooms.

Publisher wonders why cheap postage denied to religious magazine

WINNIPEG, Man. (CP) — Canada Post Corp. gives magazines like *Hustler* and *Penthouse* subsidized postal rates while some religious publications must pay the whole shot, and the editor of a Winnipeg-based magazine cannot understand why.

Ferdy Baglo, editor of *Canada Lutheran*, says his magazine was forced to pay an extra \$40,000 in postage last year because Canada Post officials denied the publication second-class mail rates.

Mr. Baglo said he was told by Canada Post last fall that the magazine — the official voice of the Evangelical Lutheran Church in Canada — did not qualify for subsidized rates because it contains too little religious content.

"They said we didn't qualify for the religious exemption because we evidently weren't religious enough," he said.

"But they wouldn't indicate to us how they reached that decision. We were just flabbergasted."

Mr. Baglo said the magazine, which has 34,000 readers, contains articles on spiritual issues as well as news and public affairs.

"We can't understand why publications like *Hustler*, *Playboy* and *Penthouse*, which originate in the U.S., have this privilege and we don't."

Subsidized rates, which date back more than 100 years, vary widely from one publication to another. They are determined by a range of factors, including circulation, audience, frequency and whether a publication is foreign or domestic.

Mr. Baglo said the extra \$40,000 expenditure was totally unexpected and forced a \$1.50 increase on a \$6 subscription.

Another religious publication, *The Presbyterian Record*, also lost its second-class subsidy last year.

A Canada Post spokesman in Winnipeg said *Canada Lutheran's* case is being reviewed and a ruling is expected soon.

Newcomers guide to services

TORONTO, Ont. — A book designed to help newcomers learn about and how to use services available to them in Ontario has just been published in a substantially revised and updated English version. Titled *Newcomers Guide to Services in Ontario*, the publication will assist immigrants in their efforts to adjust and integrate into Ontario society.

Coming to a new country can be an overwhelming experience filled with confusion and a feeling of isolation, Minister of Citizenship and Culture Lily Munro said. "This publication will enable these people to help themselves and become accustomed to our society so they can contribute their skills and talents to Ontario life."

Written in simplified English to make it more understandable to newcomers

learning the language, the book contains information on topics such as employment, education, housing, health and social services. A section titled "Your First Days in Ontario" provides information on using the telephone, postal services and public libraries.

Copies are available free — one per family — to Ontario newcomers, their teachers and counsellors from the Citizenship Development Branch by calling (416) 965-9919, collect.

**See page 9
for
events in your area.**

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Pensive Dutchie

Syrt Wolters

Privately and publicly I have been severely criticized for my position in regard to Christian organizations in general and political action in particular. My position is considered very naive, illogical, out-dated, narrow-minded, judgmental and I have been called (sarcastically) a self-appointed prophet.

So be it!

Of course, when I am bombarded from several sides, I had better pause and ask myself the question: Are you really sure of your position? Is it not very likely that you are wrong, seeing the strong opposition to your views? Yes, it seems that way.

I hesitate to claim that I am always right. In the course of my life I have corrected my

views on important matters more than once. In some of these things I have radically changed my views. For one thing, I have liberated myself a great deal from the idea of judging things according to situations as I was used to in The Netherlands some 50 years ago. Particularly, in matters of church and Christian action I don't want to approach things from my "Dutch" perspective.

It is remarkable that some of my critics accuse me of exactly that! In their eyes, for example, I try to transplant the Anti-Revolutionaire Partij into Canada. Nothing can be further from the truth! It is not that I do not borrow from ideas and concepts learned in Holland. I have done so and I hope to continue to do so. I do so not because they are Dutch but because they are biblical!

Biblical isolation

For example: I believe that Groen Van Prinsterer's phrase: "In our isolation lies our strength," reflects a

thoroughly biblical concept, which is applicable to all Christian communities wherever they find themselves in the world! Paul writes to the Galatians: "Be ye separate." "It is for freedom that Christ has set us free. Stand firm then, and do not let yourself be entangled again by a yoke of slavery." (Gal. 5:1) And: "Do not be yoked together with unbelievers What harmony is there between Christ and Belial?" (2 Cor. 6:14,15) Or: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — His good, pleasing and perfect will." (Romans 12:1)

There are numerous other passages in the scriptures testifying to this; in fact, the Bible is full of it. It was Israel's mandate *not* to mix with the unbelieving people around them. The Lord had warned them: If you do, you will be sucked away from my service. The Old Testament is full of tragic stories of Israel always drifting away to other gods, because, deep in their hearts, they did not believe that all would be right if they only trusted the Lord.

Much to my grief I see history repeating itself. We are not any better than the people of Israel; they served Jehovah *and* the idols. I am afraid we are doing the same.

All through the scriptures we are warned to be in the world on the terms of the Kingdom and *not* on the terms of the world! Be in the world but don't mix with the world! Of course, we

all know enough of the scriptures to know that they are true! Why is it then that we don't practise them? Is it not because deep down in our heart we don't think it will work! Being separate as a Christian community in this complex world seems so utterly impractical! We never will accomplish anything. We must be sensible and realistic! Hasn't God given us the intellect and the brains to figure out what is best?

But this was exactly the train of thought which governed the covenant people of the Old Testament. Living by faith — being obedient against all odds — that was the biggest struggle of Israel. All through the Old Testament it is the ever-repeating story of drifting away from God and serving the idols of the world! I cannot escape the reality of this happening all over again in the New Testament church. Our history is a dangerous resemblance of the church of old ...!

Trouble is, we don't see it! Some good friends of mine, when discussing this matter, said to me: "I really don't see it that way." I could not help replying: "That is exactly the problem. We don't see it anymore!"

How to be obedient politically in the world without being *of* the world, I would like to say a few things about next time.

Syrt Wolters is a semi-retired barber living near Victoria, B.C.

Independent Baptist resists government

... continued from page 1.
Jan. 29 he was up again on truancy charges. They're just using the courts to beat us into submission," Jones said during a recent interview in his tiny church office. "But we're not prepared to submit."

Jones accused the province of stalling — keeping the dispute in the courts — because he says politicians are afraid to put him behind bars and turn him into a martyr.

But Education Minister Nancy Betkowski told reporters recently she is not worried about her image if she's forced to get tough with Jones: "This is not a game or a public relations exercise."

Backlash to racism

Alberta has a relaxed attitude toward private schools. It ignores pressure from public school trustees and from teachers by continuing to provide private schools, including those where many Christian Reformed children attend, with as much as 75 per cent of the per-pupil grants available to public schools.

Until a few years ago, the province allowed as many as 60 private schools to operate without a license. They employed unaccredited teachers and followed curriculum that hadn't been approved by the government.

But they became victims of the public backlash to Jim Keegstra. A teacher in a public high school in Central Alberta, Keegstra was fired from his job and later convicted of wilful promotion of hatred for his classroom comments about Jews.

The Alberta government then established a committee on tolerance and understanding. It reported that some of the private schools verged on racist, and recommended that several be closed. The province sent out letters in mid 1984, telling them to seek certification or face closure.

Jones is the only private school operator who has not applied for approval, said Darrel Osbaldiston, Betkowski's executive assistant, in late December.

Fighting for principle

Education officials have said the curriculum at Western Baptist Academy is not out of line with what they have already approved at other private schools. Although not an accredited teacher, Jones is confident his classroom instruction meets provincial standards. In fact, evidence at an earlier court hearing suggested his students are one to three years ahead of their public school counterparts academically.

So what's all the fuss?
Jones insists his fight is based on principle — one he says many fellow Christians have ignored. "If we were to give up this part

of our ministry (the school) and let the government control us ... what's to say that just down the road they can't control us Sunday morning?

Asked about the government's argument that it simply wants to set uniform standards for education, he muttered, "That's what they said in Russia The only real issue is our right to educate our children. Our school is a ministry of our church, and we can't give any of our ministries over to government control."

Jack Vandeborn, principal of Calgary Christian School, said he endorses Jones' view that parents have an important role to play in educating their children. But Vandeborn said he cannot accept the notion that governments have no say at all. "There has to be some give and take" between parents and government, he said.

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June 19, 23, 26, 30, July 3, 7, 10, 14	699.	619.	659.	589.
July 17, 21, 24, 28, 31, Aug. 4, 7, 11, 14	639.	569.	639.	569.
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Church

Pastoral Pondering

"Nurturing spirituality: The role of the Christian community"

Kenneth Baker

I have argued that one of the top items on our Reformed agenda in 1987 must be the nurturing of spirituality. Such spirituality I define as "consciously and deliberately living the new life in Christ under the dominion of the Holy Spirit." Last week I suggested that one step indispensable in nurturing spirituality is the discipline of daily devotions — scripture reading, meditation, prayer.

Now I want to close this series of ponderings by underscoring the role of the Christian community in nurturing spirituality. We never live the new life in Christ as individual islands, but rather in the context of the body of Christ.

As an individual believer this means that I must be a living member in the fellowship of Christ's church, actively involving myself in her worship and activities — celebrating the new life with fellow-believers and at the same time being encouraged and instructed in the path of Spirit-led obedience in the 1980s.

So we must feel an obligation as individuals to be actively involved. But the church must also recognize that nurturing spirituality is a communal priority and obligation. This rests especially with the council of the local church.

The council must insure that the worship, programs and other activities of the church are imbued with stimulating, healthy spirituality. There must be opportunities for believers at all levels of maturity to meet together to "stir one another up to love and good works." It may even be that the council will have to do some house-cleaning and provide structures that are more conducive to such spiritual nurture.

I must be careful not to prescribe what each church should do in meeting her communal obligation. One good place to begin, however, is this: if you agree that nurturing spirituality should be a priority, then take the above definition and evaluate existing activities in terms of their capacity to stimulate such spirituality. The elders could also make it a priority discussion item for family visits and/or district meetings.

And in terms of church education, I would encourage the addition of "Space for God" to your adult education curriculum. This course on "the study and practice of spirituality and prayer" is a very helpful resource and is available from CRC Publications.

Ken Baker is pastor of Immanuel Christian Reformed Church, Hamilton, Ontario.

Health hazard?

LONDON, England — Are British religious publications a health hazard?

That question follows revelations in a British newspaper that drugs, concealed in religious papers, are being smuggled to inmates in prison.

Editors of the *Catholic Herald*, *Methodist Recorder* and *Jewish Chronicle* laughed off the report that their publications were being used

for such purposes.

"I have yet to receive a complaint from a chaplain who has opened the *Chronicle* and ended up with white powder all over his face," said editor Geoffrey Paul.

"It's a wonderful story, but I am unaware that our circulation has dramatically increased within the prison fraternity."

Terrence Sheehy, editor of the *Catholic Herald*, said his

World Day of Prayer centennial

One hundred years of ecumenical prayer and action will be celebrated around the world on Mar. 6, 1987, when World Day of Prayer marks its centennial. People of all major denominations in 170 countries and regions will gather on that day to pray for global concerns.

"Come and Rejoice" is the theme of the 1987 service, which focuses on the beginnings and development of the World Day of Prayer movement. In 1887, the poverty and miserable living

conditions of immigrant families touched the heart of Mary Ellen James of Brooklyn, New York. She called for a national day of prayer and action. It was in 1922, when the Canadian and American women agreed to hold a common day of prayer, that the event became international. From there it spread quickly to other parts of the world.

This world day of prayer movement is unique, in that its expression is found in local communities, and its leadership from the beginning has been by lay women. In Canada alone over 3,000 services will be held across the country. Special activities are being planned in many communities to celebrate the centennial.

On the same day, people will be gathering in Africa, Asia,

Latin America, the Middle East, Europe and the Pacific Islands. The concerns of all those regions will be highlighted in the service. It is a time to be linked with others around the world, praying for the same concerns and sharing the same hope. Services are translated into thousands of languages and dialects. Offerings are used for social service projects and education programs, nationally and internationally.

The Women's Inter-Church Council of Canada, which has representatives from 11 denominations, sponsors the World Day of Prayer in Canada and provides a link to the International Committee for the World Day of Prayer.

Reprinted from: Presbyterian Record, Feb., 1987.

Church news

Christian Reformed Church

Called

— to Kildonan, Winnipeg, Rev. Peter Plug of Vernon, B.C.

— to First, Victoria, B.C., Rev. Henry Jonker of Trinity, St. Catharines, Ont.

Accepted

— to Frankford, Ont., Candidate Russell J. Graff.

Declined

— to Collingwood, Ont., Rev. Peter Plug of Vernon, B.C.

Financial aid available for seminarians

— **Classis Niagara** invites men who are preparing for the ordained ministry in the Christian Reformed Church and who are in need of financial aid for 1987-88 to apply to the Student Fund. Deadline for applications is Mar. 15, 1987. Please contact Andy Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0.

Priest and carriage

KILLINGWORTH, England — A 61-year-old Church of England priest has hit on a novel way of getting close to his parishioners — he drives a horse-drawn carriage around town.

Rev. David Wood says he is trying to bring some humanity to a depressed area. Killingworth, in northeast England, was home to miners and shipyard workers before unemployment hit, he explains.

"They worked with their hands. It's often hard for such good-hearted people to relate to the clergy. After all, we have the reputation for being a bit aloof.

"But they respect anyone with a skill. And you need skill

to drive a horse through the cars and buses here."

Mr. Wood first began working with horses after the Second World War, when England was faced with fuel shortages. He bought his first pony soon after moving to Killingworth in 1970, and later added the carriage.

Parishioners sometimes hitch a ride with him when they miss a bus, says Mr. Wood, adding that his unusual way of travelling brings him closer to people.

"You can even call out to them as you ride past and remind them about services."

Reprinted from: The Canadian Churchman, Feb., 1987.

Korean corps begins in Toronto

TORONTO, Ont. — The first Salvation Army Korean corps in this city was commissioned late last year.

The group began meeting under the leadership of a former missionary to Korea. Interest developed and new people were drawn to the Friday evening prayer and Bible study meetings.

In late summer, Sunday services were added. In the fall, Lieutenant and Mrs. Paul Lee were welcomed from Korea to lead this pioneer work.

The new corps shares the facilities of the Regent Park Corps.

Reprinted from: Faith Today, Jan./Feb., 1987.

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Van Till sets the record straight

In the Jan. 16 issue of *Calvinist Contact* Rev. Leonard Schalkwyk considered the question, what

about the fourth day? I must compliment him on his pastoral advice that anyone who wishes to take issue with

what I have written, or with my holding a faculty position at Calvin College, should take care to follow the rules of

Church Order. That's good advice.

Furthermore, let me assure both the good pastor and his readers that I would warmly welcome an invitation to give account of my views before Synod because that would provide me with the opportunity to eliminate numerous unfounded fears and to set straight some of the misrepresentations of my views that have been circulated.

However, I must also point out that Rev. Schalkwyk appears to have seriously misunderstood my position with regard to morality (not a principal topic in *The Fourth Day*, but mentioned in passing).

We have discussed this matter together and I would like to add these words of clarification. What I did mention on p. 258 of *The Fourth Day* was strictly limited to matters of *capacity*. A human embryo, for example, does not initially have an awareness of self, of God, or of its responsibility to obey God's laws. But the *capacity* for this awareness develops as the embryo matures and as a newborn child grows into an

adult. Now, just as I have no difficulty with the idea that this *capacity* develops within the natural processes of maturation, so also I have no difficulty with the idea that these human capacities may have been formed, under divine governance, in the context of an evolutionary development.

I do not believe, and have never said, that morality is the product of evolutionary development, and especially not by "naturalistic" processes (please look in the index of *The Fourth Day* to find the way in which I define and consistently use this term). I do not believe, and have never said, that the Ten Commandments are the product of evolutionary development.

I have grown to have a high respect for *Calvinist Contact*, and I am surprised to find such mischievous inaccuracies on its pages. Please, friends, read my words carefully and do not twist them into statements entirely contrary to what I believe.

[For Rev. Schalkwyk's correction, see this page. Ed.]

Howard J. Van Till,
Professor of Physics,
Grand Rapids, Michigan



Pastoral letter

Leonard Schalkwyk

A discussion with Van Till

Recently I wrote a column reviewing Dr. Howard Van Till's book, *The Fourth Day*. Since then the book has been further discussed in *Calvinist Contact* and I have been in touch with the author.

In a friendly conversation with him, Dr. Van Till informed me that I had correctly described his position on the question of the historicity of Genesis 1-11. In his book he states that these stories of primeval history are not to be taken literally. (p. 83) This is, of course, only a small fragment of a larger discussion on this topic. The best thing is to order the book yourself and read it in its context.

On the matter of "evolution and morality," he would like me to make a more accurate statement. I'll gladly do so and I'll quote him verbatim, so there can be no misunderstanding.

On page 258 of the book we read:

"There remain those who argue that the concepts of evolutionary development and human responsibility are contradictory or mutually exclusive. Viewed from the

creationomic perspective, however, the concepts are not contradictory but singularly compatible. To consider the possibility that we are creatures (members of God's creation) whose capacity for the awareness of self, of God, and of our responsibility for obedience of divine mandates has been formed through a process of continuous evolutionary development does not strike me as inappropriate or incongruous or unbiblical. I see no reason whatsoever to deny that the creation might have an evolutionary history or that morally responsible creatures might have been formed through the processes of evolutionary development."

However, Dr. Van Till asked me to state that he does not believe that morality or the Ten Commandments came through a naturalistic evolutionary process. [Dr. Van Till's position is stated in his letter on this page. Ed.]

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

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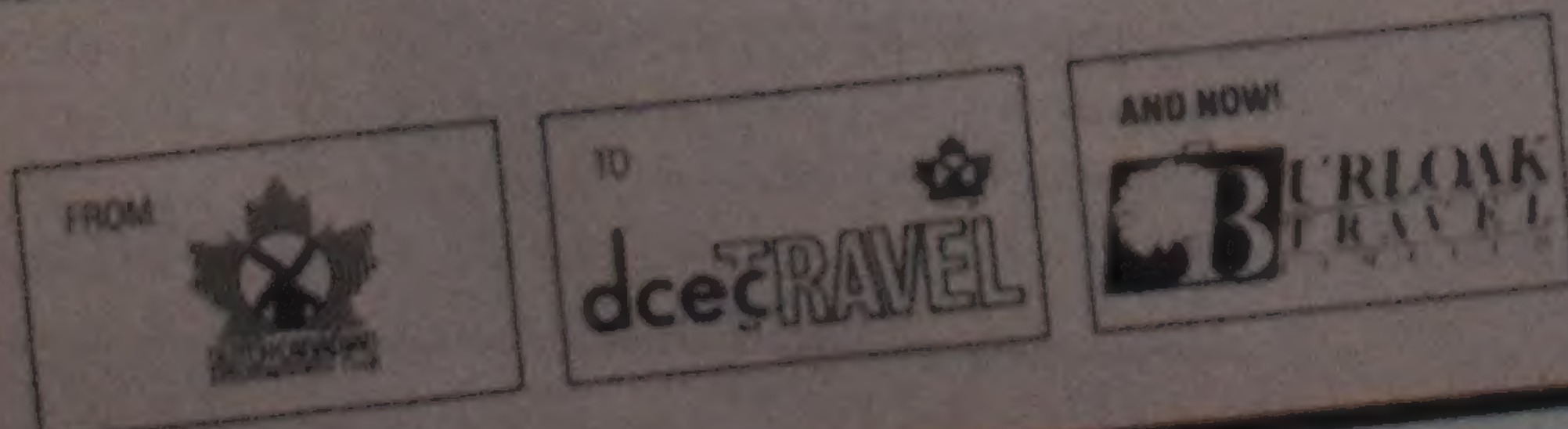
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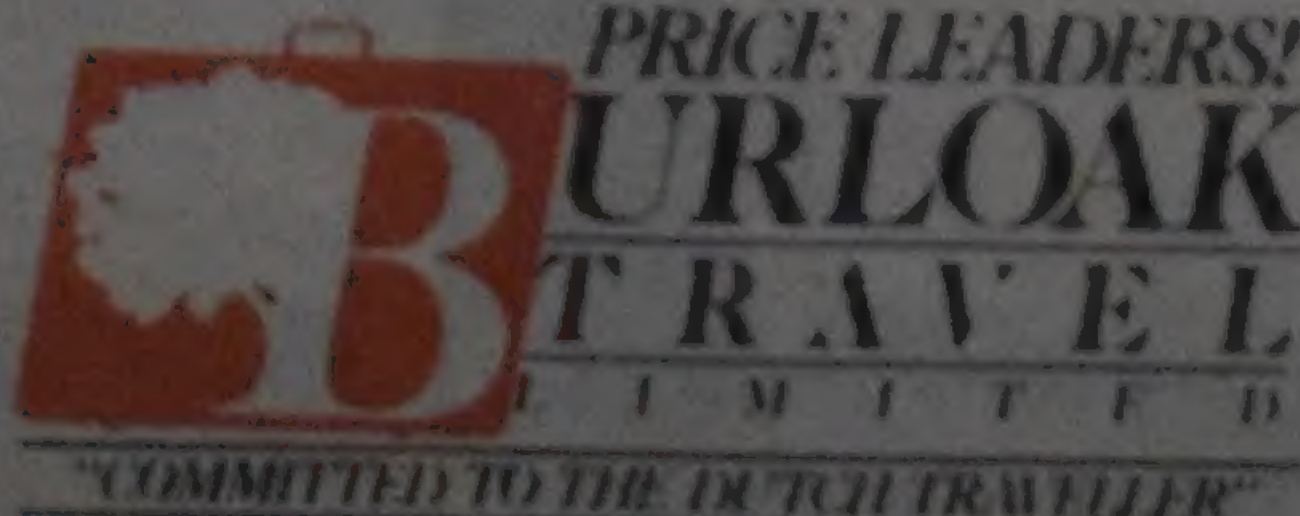
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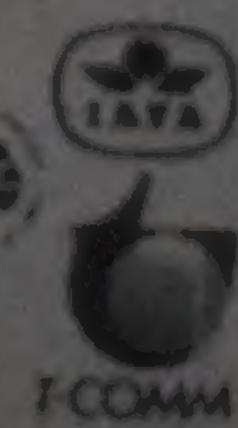
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Education

Margaret Griffioen, page editor

What teenagers think affects their self-esteem

Grade 8 students at London Parental Christian School (Ontario) were asked to write essays on why teenagers often suffer from low self-esteem. The following two essays were sent to us by teacher Larry Essenburg and indicate that young people's self-esteem is often based on the opinion of parents, teachers and peers, as well as their ability in school and other activities.

Lillian Rutherford

Teenagers suffer from low self-esteem more than others. I think this is because we are always under pressure. Our feelings can be hurt easily and we often let them get the best of us. We often feel like we're no good; there is nothing worth while for us to do with our lives. What causes low self-esteem? I think there are three main causes.

First of all, low self-esteem is caused by friends. Sometimes friends take their hurt and madness out on others. They often say things to their friends that they don't mean, but it still hurts. They can be very cruel at heart, because they're just thinking of themselves. I think if you're feeling down, no matter how much it hurts, don't bring others down with you. Try to be supportive and you'll get support in return.

Secondly, I think looks can also cause low self-esteem, because maybe people at school will tell you you're ugly and you believe it. Maybe you like someone in your class and they tell you they think you're ugly and they don't like you. That hurts! No matter how ugly you think you are or how ugly people might tell you you are they are very wrong. We are all beautiful in the eyes of the Lord

and that's what is most important, for we are all made in His image. I think if we want to build up our self-esteem, we must first learn how to like ourselves the way we are. In a way we are putting God down too, because He made us.

Last of all, I think that when it comes to school and our marks, we are made fun of the most. I know from my own experiences that grades are really important. After tests or projects everyone goes around comparing marks, but when they come to you, well, they already have an idea of what you got. Because of your low marks they think you're no good and they let you know it all the time! If you studied really, really hard for a test and you went over it with your friends and then you failed, you start wondering what's wrong. Something like this is hard to deal with. I had a friend in high school who was really under a lot of pressure from her parents. If she did her best at something in school, they would always tell her she could have done better. She couldn't take it anymore, so she tried to kill herself. Luckily she lived and things have been worked out. Things like that should never happen. You should talk things out and tell people



how you feel!

In conclusion, I think that we should all try to build up each other's self-esteem, because we all know how it feels to be a

nothing. I think with the help of others and God, we will see we are a special somebody!

Marnie Amsinga

All people have an opinion about themselves. Some people like who they are, but some people don't. Such a person has low self-esteem. What gives a person low self-esteem? There are many reasons people feel badly about themselves.

First of all, a person develops low self-esteem when he doesn't have a good academic ability and can't live up to the expectations of his parents, teachers or even himself.

A person might feel dumb when he studies hard for a test and fails it. Or he feels dumb when his teacher asks him a question in class and everybody except him knows the answer.

Secondly, a person develops low self-esteem because, when participating in sports activities

and not doing very well, people put him down. When a person participates in Track and Field Day and doesn't do as well as the others, he feels inferior. Also, when a person plays his favourite sport but isn't very good at it, people make fun of him because he can't even play his favourite sport.

A third cause of low self-esteem is when a person is considered "ugly" by his friends. When he dresses a certain way or doesn't have a stylish haircut, he may be criticized. He may think he is too fat or too skinny which will give him a low self-image.

Many teens suffer from low self-esteem for different reasons. As Christians we should know that God loved us so much that He sent His Son into the world to save us from our sins. It shows that He loves us a lot; this should make us feel special because this is a gift beyond compare.

MEDIA WATCH:

Ontario schools must instruct students about AIDS

Margaret Griffioen

TORONTO, Ont. — All schools in this province will have to include information about Acquired Immune Deficiency Syndrome (AIDS) in their physical education curriculum, announced Education Minister Sean Conway Jan. 27.

School boards will be allowed "a lot of flexibility" in applying the province's new guidelines according to Susan Hanna, special assistant to Conway. Hanna said in a *Globe and Mail* report that the ministry recognizes concerns, particularly by Roman Catholic school boards, that any courses dealing with sexual topics be taught in a church-approved context, and that's "perfectly fine with us."

She said the ministry wants to make sure all students are

taught about AIDS sometime between Grades 7 and 13, but parents still have the right — which they have in existing health and physical education programs — to pull their children out of the program if they strongly object to what is

being taught.

A draft of the new legislation should be released in the next few weeks and Mr. Conway said he hopes to have the guidelines ready for the next school year.

University initiates unique program for the deaf

NEW BRUNSWICK (Canadian Scene) — A unique program to train deaf people to teach sign language will be carried out by the University of New Brunswick and the province's Co-ordinating Council on Deafness.

"Since there is no comprehensive program for teaching sign language to the deaf in Canada, this pilot project is expected to have a national impact as qualified instructors emerge from the training and spread across the country," said Employment and Immigration Minister Benoit Bouchard.

The training portion of the project will involve 20 students who are already adept at sign language. The students, during the three-week training period,

will be taught the techniques of teaching sign language in a program that will serve as a model for others across Canada.

The University of New Brunswick has been involved in sign language interpretation for three years and has an extensive inventory of print and audio-visual material on deaf culture. The New Brunswick Co-ordinating Council on Deafness is co-sponsor of the program along with Employment and Immigration Canada which recently announced that it will provide \$34,565.

Dear Leslie,
You've always been interested in what goes on at the Institute for Christian Studies — academically, that is. Why don't you get involved in it yourself? Hold on — I'm not suggesting that you study philosophy for ten years and get into the M.Phil.F. program! They've come up with a series of correspondence courses that might be just right for you. The idea is this. For \$100. per course, they send you a package of reading materials on a certain subject, along with a guide that helps you work your way through the readings. It asks the sort of probing, foundational questions they ask at the ICS, just to stir things up and get you thinking about some important issues. If you take 10 of these courses, you can get a Diploma in Christian Studies from the ICS. It would look terrific in the den! I thought this might interest you because you are a self-starter and you're very self-motivated. A correspondence course like this would also be a terrific idea for your weekly discussion group. Right now, five courses are already available. Why not write to ICS for further details. Let me know what you think.

Your friend, *George*

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Quebec Bible schools thrive

According to a recent study, the 12 French Bible schools in Quebec are going strong in training leaders for tomorrow's church. In December the French Baptist Union moved its

seminary and denominational offices to new facilities. The three-storey building in Montreal permits the doubling of their library, increased classroom space and room for expansion.

In September the College Biblique Formation Timothee, the French-speaking Bible college of the Pentecostal Assemblies of Canada, marked the beginning of its 10th-anniversary year. There are 110

students enrolled in that Quebec City school. Throughout the province more than 1,000 students are enrolled in various Bible school programs; more than 80 per cent of them prefer to do so at night, part-time or by extension courses.

In view of these distinctives, Bible schools in Quebec are adapting to a different clientele. For a long time, the Anglo-Saxons have dominated, but now the church is coming of age and French-Canadians are taking over leadership, resulting in the application of different methods.

Reprinted from Faith Today, Jan./Feb., 1987.

Electricity in my phone? I don't see any sparks

DEKALB, Ill (AP) — How does a telephone work? What are DNA and the GNP? These and many other basic science questions are Greek to most Americans, according to a Northern Illinois University poll that says 85 per cent of people in the United States are technologically illiterate.

"Something travels along a wire, but I'm not sure what it is," one respondent said when asked how the telephone works. Another answered: "I can't really say. I dial and it usually works."

Some respondents were sure a molecule was a one-celled animal, while others defined it as a unit of energy or a "very tiny particle of something," said Jon Miller, director of NIU's Public Opinion Laboratory.

Mr. Miller said perhaps the most disturbing finding in his telephone poll of 1,992 people late last year was that recent high school graduates know less about technology than most other adults.

"How can a citizen who does not understand the nature of radiation participate usefully in a discussion of the disposal

of nuclear power plants?" he asked. "How can a citizen who does not understand the idea of GNP (gross national product) evaluate the arguments of candidates ...?" candidates about the rate of economic growth?"

There are also two schools better described as training programs. It seems the Quebec way of learning is not so much academic as on-the-job-training in one's own milieu.

A conference on understanding the Quebecois revealed that the Quebecois are gregarious; they like to be in groups and they like to discuss rather than simply listen and absorb information.



Elizabeth Maynard, Director of Youth, Education & Evangelism Bethany Reformed Church Grand Rapids, Michigan

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How do Reformed churches open up to the Spirit?

A response to Addie Vuyk-van Hooydonk's article "Holy Spirit conference not of the Reformed faith"

Henry Lunshof

I respond rather reluctantly to Addie Vuyk-van Hooydonk's article in the Jan. 23 issue of *Calvinist Contact*, not because I don't believe in discussion, but because I am not engaged in discussion when the matter has already been settled — "Holy Spirit conference not of the Reformed faith..." by one party. Now I am cast in the position of having to prove that it was Reformed. That is not discussion but argumentation, and argumentation does not build up the church nor the participants.

Someone interested in discussion asks questions and waits for answers, tests them before God and weighs whether the answer is sufficient. I will gladly, privately or publicly, enter into discussion with Addie or anyone else, but I will not argue.

Might I suggest to the church that it read Report 34 in the 1973 Acts of Synod of the Christian Reformed Church in light of the Holy Spirit conference? We, in Meadowvale, wholeheartedly endorse that report both in the counsel it gives to neo-pentecostals and to the churches.

We "continue to search the scriptures in order to bring the faith and life of the church into full accord with what they testify and teach relative to the work of the Holy Spirit in our salvation." We found that it was easier to see the speck in others' eyes than it was to see the beam in our own, as we are engaged in this work.

As I prepared for the workshop on fruit of the Spirit, I found that neither Calvin nor Kuyper speak specifically on fruit; in fact, fruit is not listed in the index. It is A. Hoekema who makes a good distinction between fruit and gift, but for most the greatest "gift" is still love. Although it seems clear from Gal. 5:22 that love is fruit of the Spirit and that fruit is more important than gifts, and the context within which gifts are exercised. But, 1 Cor. 14:1 would stop anyone from saying: You take the gifts, I'll take the fruit. (Hoekema — *Holy Spirit Baptism*).

Living by the mistakes of others

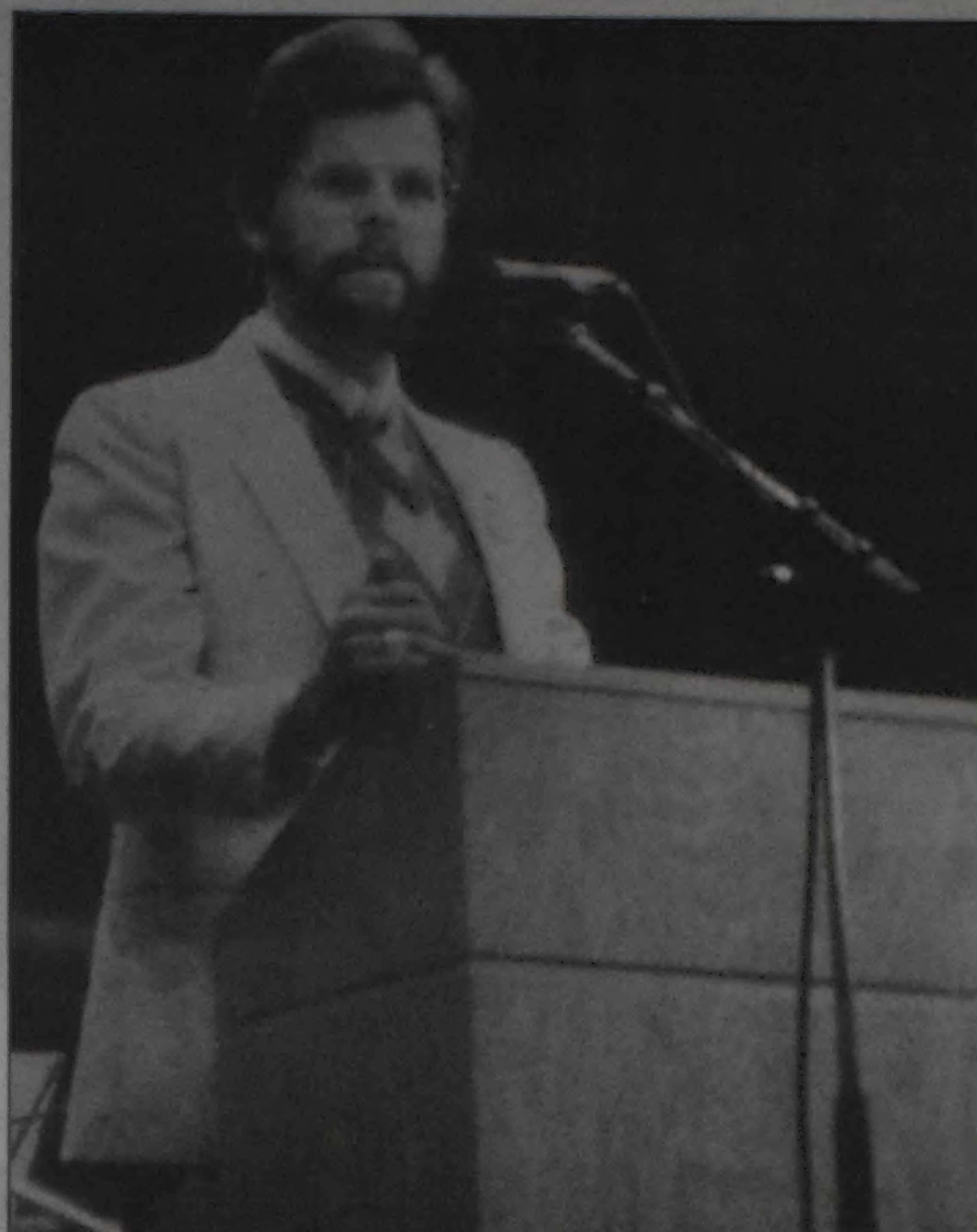
The same can be said about baptism with the Holy Spirit. The reader might profit greatly from reading I. John Hesselink's *On Being Reformed*, particularly ch. 11, dealing with the misunderstanding "that in the Reformed tradition the work and reality of the Holy Spirit is ignored."

He grants that this is all too often true — although changing. He cites Hendrikus Berkhof's *Doctrine of the Holy Spirit* to this effect:

"On the one hand, we see the established larger churches which are unwilling to focus their attention on the action of the Holy Spirit; in their midst faith is in danger of becoming something intellectual, traditional and institutional. On the other hand, we see the rapidly increasing Pentecostal movement, where the reality of the Spirit is often sought in the emotional, individualistic and extravagant. Both parts live by the lacks and mistakes of the other, which give them a good pretext not to see their own lacks and mistakes, or the biblical truth represented by the other!"

Hesselink goes on to say: *"He feels that the revivalists and Pentecostals may well be correct in challenging our traditional analysis of regeneration as having only two aspects: justification and sanctification. They refer to a third aspect, that of the baptism or filling of the Spirit."* (p. 81)

Can we explore that avenue



Conference speaker Gerrit Verstraete

together? Is it unbiblical to see three aspects to regeneration? Are the two traditional aspects separable — can you be justified without being sanctified or vice-versa? If you have three aspects, can you be justified without being sanctified and without being baptized or filled with the Spirit?

I think some separate the aspects too much and some blur them so much that there are no longer two or three aspects; but all of us would profit from a good discussion on this question.

Synod's admonition

What a beautiful statement issued in 1973! "We urge the whole church, especially through her teaching and pastoral ministries, to renew her awareness of and desire for the gifts of the Spirit in accord with the Spirit." We see

ourselves being obedient to that admonition of Synod; but discover that because "pneumatology (the doctrine of the Holy Spirit) is a neglected field of systematic theology" according to H. Berkhof (p. 80 Hesselink) and because "the Reformed reformers — Zwingli, Calvin and Knox — had little interest in the gifts of the Spirit" according to I. John Hesselink (p. 78), we are walking upon new ground in this area and bound to make some errors. We look forward to learning how others are carrying out this synodical directive.

"We call on the church to recognize the freedom of the Spirit to bestow His gifts according to His will, and that the scriptures do not restrict the *charismata* spoken of by the apostolic witness to the apostolic age. Let the church be open to an acknowledgement of the full spectrum of the gifts of the Spirit."

We are seeking to implement that, but find that this is no easy task. When we seek to encourage prophecy or healing, or tongues, we encounter the walls of tradition built up by the years of teaching gained from Calvin, Kuyper, and Warfield that these gifts ceased with the closing of the biblical age. We're not helped either by those who quickly use labels like Pentecostal, or Charismatic, or non-Reformed or unbiblical to imply that we are off-track. We look forward to a discussion of how other CRC congregations are faring as they "acknowledge the full spectrum of the gifts" as Synod directed.

(Incidentally, we hope that Home Missions will soon issue a Discover Your Gifts manual

that reflects Report 34).

We are trying

Synod 1973 also said the following:

"We urge the churches within their communal fellowship to provide for the free exercise of all genuine gifts of the Spirit, so long as all things are done 'unto edifying' and 'in good order.' Provide also full opportunity for Christian service in ministries appropriate to the gifts received by the members of the congregations."

We would be glad to hear from other CRC congregations how they provide for the gifts of wisdom, knowledge, prophecy, healing, tongues, etc., to be exercised in their services. We have learned a few things we would be willing to share with the denomination, including how you can distinguish between genuine and false expressions.

We think we are implementing the second part of the directive above by encouraging ministries such as Unity Music Ministries, Salem, Christian Communication Centre, etc. We're not too sure of how such ministries ought to relate to the institutional church or how you prevent ministries from becoming para-church organizations but we are wrestling with the relationship.

We follow the Synod also when it says "to fully accept in love and patience those of their members who claim a 'second experience' of the Spirit subsequent to conversion and different from the more ordinary growth in grace, and to give thanks for every working of the Spirit that leads to a fuller manifestation of the fruit of the Spirit."

However, we do not separate this from the closely-related admonition that says: "We urge the whole church and every member to live in close fellowship with the Lord Jesus Christ, and not to 'quench' or 'grieve' the Holy Spirit but to be 'filled with the Spirit' and to 'live,' 'walk,' and 'be led,' by the Spirit, according to the admonitions of the apostle Paul, so that the joy of salvation and the fruit of the Spirit may be ever more evident in their lives."

Much patience and love needs to be exercised toward those where there is very little fruit and where they are nearly empty of the Spirit. If anything, the church, so it seems to us, needs to more strongly hear this admonition than the one with which I have paired it; however, we stress both.

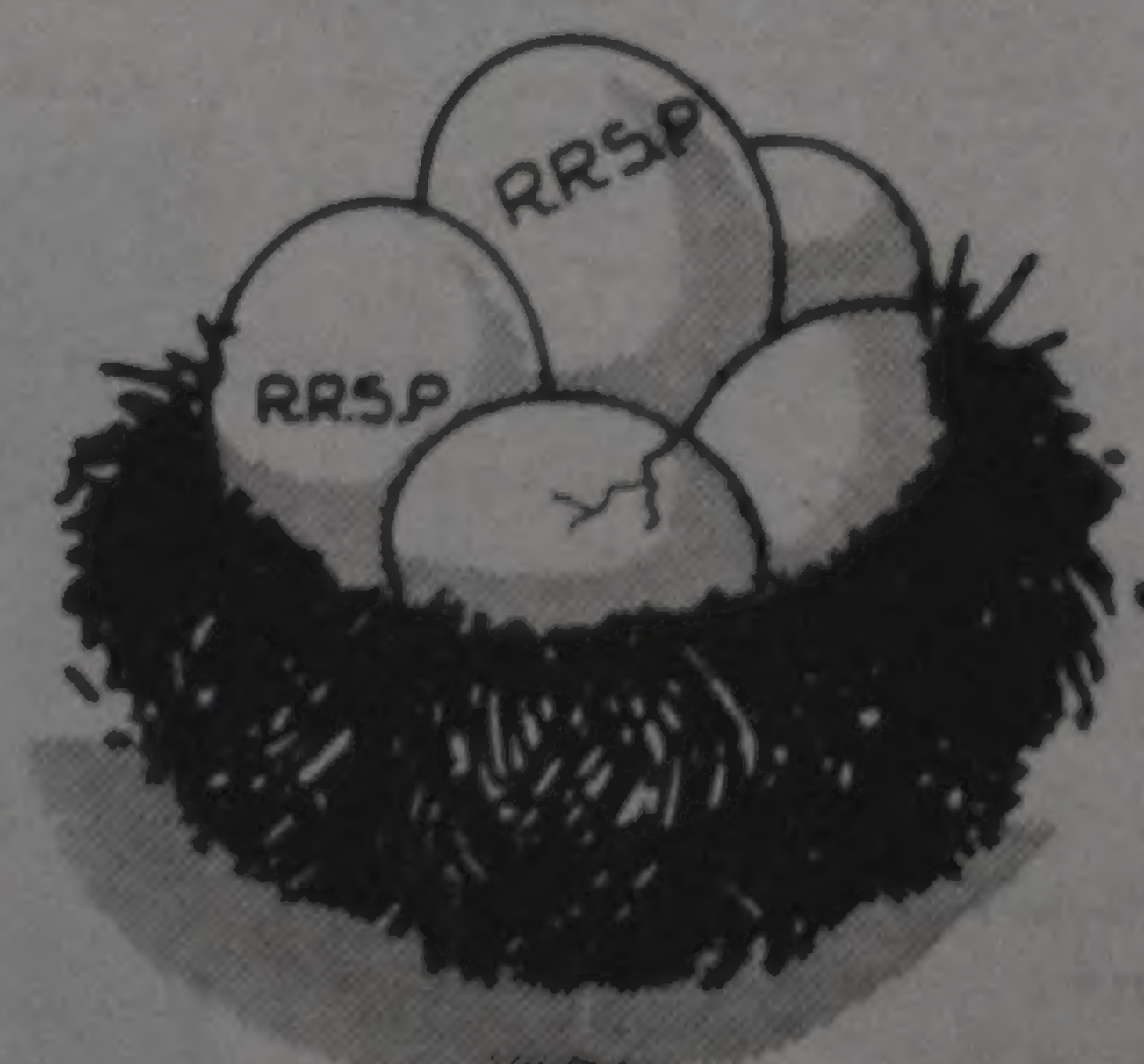
How do other CRC congregations go about encouraging more 'spirit filled'

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lives, or about producing more fruit in the lives of Christians? Do they find the balance between admonishing the 'second experience' kind and the 'unfruitful ones' hard to keep?

What do you think?

I would ask the readers a few questions.

Does the fact that someone speaks about feelings, experience and freedom from fear make him unreformed? Surely this is part of everyone's vocabulary. Certainly the last one "Fear not," was on the lips of many angel visitors.

Should not all preaching be responded to? Because we haven't had altar calls for a while, does that rule them out? Am I wrong to assume that people can be called "to come up to have prayer for the baptism or filling with the Spirit?"

Do you not often meet people who are angry at God? How does one pastorally deal with that? Theologically you don't forgive a sinless God, but can you pastorally? How do you go about promoting the healing of deep wounds, raw and open, in the lives of those who have been sexually abused as children, who have lost a child or parents, who have been brutalized in a marriage relationship and who blame God for not stepping in? I test all things by the scripture and urge everyone to do that!

Are many of you helped by a statement that says that a workshop was a "subtle syncretism between humanistic psychology and Christianity?" Are we to understand that all psychological insights are humanistic in origin? Are our Christian colleges wrong when they teach psychology courses from a Christian perspective? Does Christianity exclude psychology? Does not Mt. 22:37-40 teach the indissoluble connection between God-neighbour-self; i.e., no one can say he loves God when he hates his neighbour (1 John 2:9) or himself?

Discussion around these questions would be helpful for the Christian community.

Labels divide

It would be beneficial for all if we might know which aspects of the theology of the Sandfords, Bennetts and Jamie Buckingham are problematic? Surely we are not to take the words of Hunt and McMahon in *The Seduction of Christianity* as the definitive word on the above? Questions promote discussion, labels and premature conclusions divide!

There are quite a few in Meadowdale who have read the books mentioned and we are profiting much from the

insights of these authors. There are some things not too helpful, others with which we disagree, but we would recommend that all read, study and profit from all that is written within the family of Christ.

I wonder what it is about the Healing Workshops that is questioned? That we believe in healing? That we teach on it? That someone from the Vineyard teaches on it?

Do you think that we have not upheld the authority of scripture? In what area? We remind you of what Synod has said, and we note that *Christianity Today* does not call John Wimber a false prophet, but said that some considered him to be. We have found him to be very biblical and Reformed as we evaluated tapes, lectures and his book on *Power Evangelism* and his latest book *Power Healing* but perhaps our readers have some specific areas that they disagree on with Wimber.

It's too bad that Gerrit Verstraete's chain saw illustration didn't make its point for our sister. What he said was that a Christian without the power of the Holy Spirit is like a chainsaw that's not running. Once the cord is pulled, the chainsaw can do its work. Once we are filled with the Spirit, we can do our work. To urge that we "be filled" with the Spirit is biblical and to say that we need to open up to be filled, that we need to ask to receive, that we need to seek in order to find is also biblical. What is the question regarding what was said?

I think there is so much room for discussion and improvement, but I am so thankful, as were 99 per cent of the conferees, that an open discussion regarding the Holy Spirit and His work could be begun. We welcome all contributors to the discussion, but plead that we refrain from the use of labels, and from proving each other wrong, and from drawing conclusions at the beginning of a discussion. That will mean an abundance of blessing for the Church of Jesus Christ.

Lord, bless us, be gracious to us, and give us peace.

Henry Lush is pastor of the Cornerstone Christian Reformed Church of Meadowdale, Ontario.

Refugees still provide challenge

P. Vandenberg

What will happen if Thailand closes the refugee camps? The United Nations High Commissioner for Refugees (UNHCR) gives three possibilities to end the camp life in Thailand:

- Repatriation of the Vietnamese to their home country;**
- Local integration in the host country;**
- Resettlement in a third country.**

The people in the camps live in awful fear of what will happen to them in 1987.

The first option should be the most favoured one, *if possible*. However, the letters we receive from the camps tell us how *impossible* this is. Why?

The facts speak out

Two orphans, a boy of 24, and a girl of 20, are the leftovers of a family of 15. All the rest were killed or are missing. If the third countries do not sponsor them, they pray that God their heavenly Father will sponsor them to His fourth country (heaven) rather than lifelong imprisonment by the Communists.

Two other brothers are the remains of a family of 10. Their father was a major in the National Army. He and his family were killed by the Paul Pot regime. The brothers wrote us that if they are sent back, they will be killed or put in prison. They are seen as traitors. The one brother must be a convinced Christian, and is preaching the love of Christ for lost souls as much as he can to unbelievers. His church gave him a certificate about how faithful he was in teaching the gospel out of an English Bible.

In the camps, practically all come in contact with the gospel by different denominations. This is something to be very thankful for. We have the impression from letters and what we see here that God made many of them to hunger for the words of eternal life.

To send these people back to the Communist country where they had such awful experiences must be the last thing to think about.

Host country not friendly

Local integration in the host country is the second option. If the Thailand government was friendly towards the refugees, it could well be a nice solution too. But from what we hear and

read, not much compassion and help can be expected from that poor government. We read that people are panic-stricken, and fear for their future.

Can the United Nations not give some warranty of relief for these people? We all know what happened to the boat people. The United Nations was somewhere but we did not hear or see anything about stopping that awful mass tragedy.

Who can help these people, who have gone through such awful experiences? Some have been waiting in the camp for over four years to get sponsored by the free world.

Sponsorship attractive

Resettlement in a third country is the third option, according to the UNHCR. Many of us are already involved in this area. Governments, human rights groups, and many other organizations are working to sponsor refugees, not least of all our churches and you and me individually. This point comes close to home. Not to send them back to their enemies, the Communists, not to leave them in an unfriendly country which is too poor to look after them, but to let them come to countries which will welcome them.

Canada is one of those countries. Our government has made it very attractive for *private* sponsoring. The government pays the plane ticket on loan. It pays OHIP until the refugees have a job, and are financially stable enough to pay it themselves. The refugees are given a half year of English lessons, and are paid a minimum of \$105 a week. For one year, the government takes full responsibility for them. In 1987, 15,000 more are allowed to come to Canada than in 1986.

Canada seems to be in need of keeping the population up and the economy rolling.

Accept the call

I challenge you, Christian organizations. Are you aware of what is going on? Are you informed about the attractive regulations to help these people in their awful struggle for a life free of persecution and tragedy?

I challenge you, churches. Do your agendas include the sponsoring of refugees? Is your church involved in reaching out towards those refugees already living in your area? I ask you to be a mother to these refugees in the name of Jesus who came to look for the lost ones.

I challenge you, Christian individuals. Since childhood, we have learned of the good Samaritan who helped the victim on the road to Jericho. Christ told us to go forth and do likewise. On the Day of Judgment, He will ask us "Did you *do* what I told you to do? If you have given food or shelter to one of the least of these, you have done it unto me." What an opportunity to show our thankfulness to God for our blessings, by sharing them!

Examine your home

The other day I had a minister phone me. He had an empty room in his house ... could he do something with it? At the same time a girl wrote to us from a refugee camp and cried for help. She was totally alone, with no family left. What a joy to be able to provide a home for her!

Please examine your house and your circumstances. If you can, take in a single person, a couple, or even a small family, with little cost to yourself. Mr. P. Zwart has a great variety of names of singles or small and big families waiting in camps in Vietnam, Cambodia and Laos. **His address is:**
P. Zwart
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Burlington, ON
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Peter Vandenberg is a retired pastor of Christianity in his home, in St. Thomas, Ont. He is a volunteer involved in encouraging sponsorship of refugees from Thailand.

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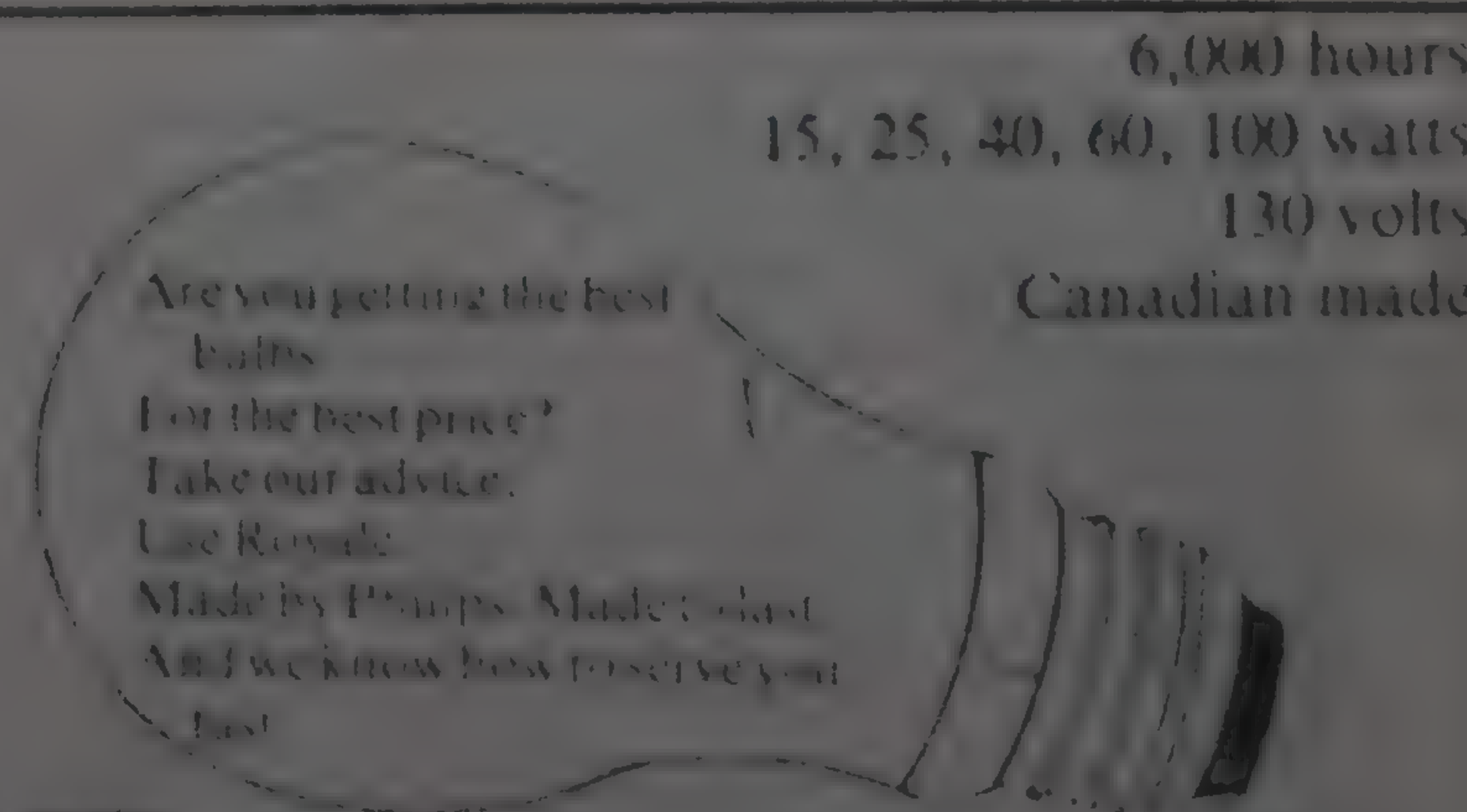
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Story

Mrs. Jenks's junk

Evelyn Witter

Mrs. Jenks, who wore a black straw hat with a band of curtains in the summertime, and a black felt hat with a band of braided leather in the winter, was easy to identify from the other teachers in the Sunday school. But it wasn't just her headgear that identified her; it was the junk she always toted.

We children in the Junior Department liked our teacher and treated her with respect, but privately we had our jokes about Mrs. Jenks's junk. Her junk astonished as well as intrigued us. She might be seen hauling a log chain, or an old lantern, or a man-sized piggy bank.

As incongruous as Mrs. Jenks's junk seemed to us at the beginning of a session, it always turned out to be important by the time we finished our lesson. How really important we didn't fully realize — then. Now I know what a bolstering effect Mrs. Jenks's junk had on the foundations of my Christian faith.

While I was a member of Mrs. Jenks's class I felt some resentment against my mother. Revolt against parental authority stirred within. I felt stifled because certain activities were denied me. Why couldn't I stay out late? Why couldn't I begin learning to drive a car? Why did I have to go to church every Sunday?

My resentments were reaching the boiling-over point when Mrs. Jenks presented a lesson that brought them down to a simmer and finally extinguished them. That was the Sunday she brought a heavy log chain to Sunday school.

She clanked the chain on the table in front of us and asked us to count the links. There were 10.

"Like the Ten Commandments," Mrs. Jenks pointed out. She went on to say it was up to us to keep God's law strong. The chain was as strong as its weakest link. Break one link and the whole chain is weakened. She took out a substantial tool and snapped the fifth link.

"You see," said Mrs. Jenks, "the commandment 'Honour thy father and thy mother: that thy days may be long upon the

land which the Lord thy God giveth thee,' if broken, spoils the whole set."

I saw that resentment against my mother was not honouring her as God commanded. I did not want to break the chain of commandments. The edge was taken off my rebellion.

The next Sunday Mrs. Jenks came in with a sack of seeds. She hung the sack around her neck as she told the parable of the sower, concluding with: "As the farmer plows and prepares the field, so by discipline and counsel, and by instruction, your parents are preparing your minds and hearts so you will harvest a good life." I saw and I understood. How could I resent Mother's desire to prepare me for a good life? I couldn't. From then on I respected the purpose of her discipline and accepted it.

A piece of Mrs. Jenks's junk also helped me make a major decision in high school. At that time I had a choice between associating with a we'll-do-anything-for-fun group of students whose daring activities were the talk of the school, or identifying with one of the less exciting groups who were more studious and serious. It was a deep problem in my immature mind.

I had just about decided in favour of fun-at-all-costs when I chanced to look out my bedroom window. All I saw was the neighbour's porch lantern lighting the path in front of their house. But it reminded me of Mrs. Jenks's lantern ...

Mrs. Jenks had put a rustic lantern and a chrome flashlight on the table and said, "David said: 'Thy word is a lamp unto my feet, and a light unto my path.'"

"In the Eastern countries where Jesus lived, when people went out at night they always carried a lantern, just as we carry a flashlight — such as this one.

"Either of these lights, the old or the new, illustrates what David said. God's Word is the light to guide us through the darkness of doubt. You will need such a light all through your lives when you wonder which path to follow."

As I sat looking at the neighbour's lantern I knew this was one of those times. I was wondering which path to follow. God's Word shed light on my path. I must choose friends of Christian purpose rather than the hip-hip-hoorayers.

It was a good decision and one I've always been grateful for. Time proved that the spectacular group which once appealed to me ended in

trouble and scandal; while the substantial, less spectacular group totalled up a series of leadership scores that led to awards, scholarships and public acclaim. Once again Mrs. Jenks's junk influenced my life for good.

Another time, a dear friend was convalescing from a serious illness. I knew the days were long for her and that visits from her friends would help her morale. But visits took so much time and effort. Why, the round trip to her house and back would take an hour! I was too busy to devote that much time to visiting.

I thought, "I'll do something nice for her on her birthday, and that will take care of my obligation very nicely." But my conscience wouldn't rest.

"Wonder what Mrs. Jenks would say to that," I mused. Then I remembered the Sunday she walked in with a man-sized piggy bank under her arm.

Mrs. Jenks explained: "The Bible says we are to lay up for ourselves treasures in heaven. Well, how do we do that? Take this piggy bank, for example. Now if you waited until you had five dollars before you put any money in this bank you might never put any in. But by saving pennies day by day," she paused and dropped a few pennies in, "your treasures accumulate. Penny by penny

by penny it will eventually reach that five dollars that you might otherwise never have.

"So it is with laying up treasures in heaven. By the constant doing of little things for the glory of God and the good of other people, hour by hour, day by day, we lay up heavenly treasures."

So because of Mrs. Jenks's bank I visited my friend twice and sometimes three times a week. To this day she says she believes it was those visits that kept her attitude happy and helped her get well.

Last Sunday as I walked into my Sunday school class, prepared to teach the parable of the sower, I noticed the children giggling at the sack of grain I had slung over my shoulder. I couldn't help smiling at their amusement. But my smile really had a deeper meaning than mere amusement. I knew, oh so well, that the junk I toted to Sunday school was going to help formulate in their young minds Christian principles that would guide them all through their lives.

Evelyn Witter has published her stories in various magazines and journals. She lives in Milan, Illinois.

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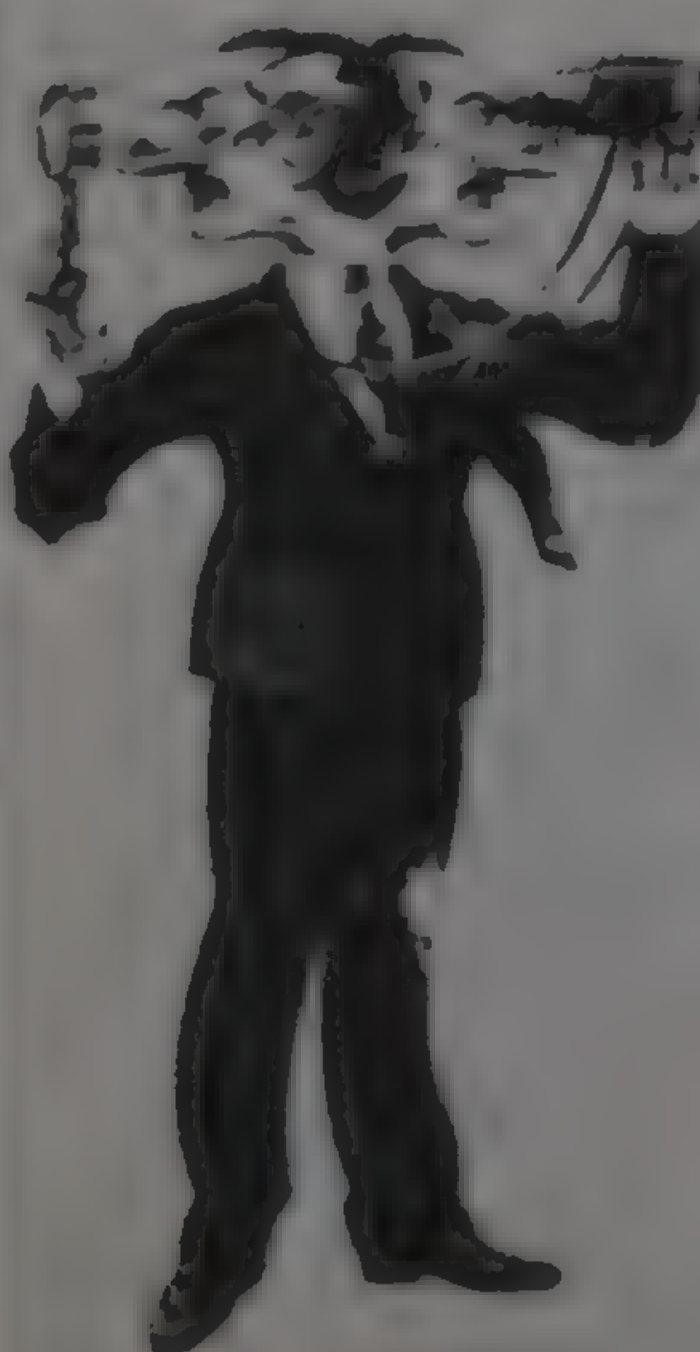
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Feature

Long-range mercy for Africa (2)

The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week. (Continued from last week)

We were eating supper in Alikalia on Oct. 17, 1986, with Angie Hoolsema (CES health officer and nurse) and Jan Disselkoen (CES literacy office and assistant Kuranko team leader). It was a full moon. We heard children chanting, women shouting and drumming going on at the other side of the village. Let's go see what's happening, we said.

It was an eclipse of the moon, and people were fearful. The men had been summoned to the mosque to pray. "The cat's got it!" said various people, pointing to the circular shadow obscuring the full moon. "It is not evil," said Jan to the people in Kuranko. "This is the way Allah made the world." And she explained how the earth got in the way of the sun's lighting of the moon, with her flashlight and a hand.

After the eclipse was past, there was rejoicing. We watched the young men do a rope-dance outside the mosque in luminous moonlight, while the three drummers gradually increased the rhythmic tempo in an exciting beat. Everybody was now having a good time.

The spiritual geography of Sierra Leone

A deep layer within the spiritual make-up of the Sierra Leonen bush villager is what an African theologian would prefer to call "traditional African religion." Secular books will call it "animism." From what we learned from the CRWRC and World Mission workers, it might best be understood as a pagan fertility-cult faith, moderated by the tradition of ancestor worship, and tied to disintegrating tribal rituals akin to totemism.

The most important event in a Kuranko person's life is being initiated as a member into manhood or womanhood. The women have their own secret society (Segere) into which adolescent girls are accepted by way of an extensive ceremony involving special foods, dances and the blood rite of circumcision (cf. Jan Disselkoen's article in *Calvinist Contact*, (Oct. 12, 1984).

The men have their own secret society (PORO) in which boys are initiated in order to become men. When men hold these ceremonies with customary devil dances, fires

and complex rites, all the women of the village must hide themselves. Married men and married women would never even think of revealing these different secrets to the other. What the secrets are Westerners do not know exactly, because *that* they are secret is even more important than what the secrets are.

Every fear has a remedy

So your life deep down is dominated by the fear and

place on Mondays. If our child has a strange fever, you call in the sorcerer — who is not a Barnum Bailey con-man, but who is a veritable shaman figure who can and *does* exorcize illness and evil spirits by incantation. When your old, old grandparent dies, you quickly organize the cortege with the proper dress and dances to scare away the devils, as you march into the "sacred forest" for interring the remains. Only after the 40-day ritual (a kind of private "Lent") and a concluding ceremony of throwing more dirt on the grave, have you laid the ancestor spirit so jealous for attention, to rest.

The pagan fear is always dulled by a shroud of prescribed practices, exercised in communion with others, that ward off from you the evil



A mosque in Kamien, inland city of Sierra Leone.

Photo: Calvin Seerveld

ecstasy of living near tabu (what is sacred, holy, untouchable, power-giving). Yet the Sierra Leonen bush villager does not live in an existentialistic state of anxiety. His tribal faith is not secular, post-Christian; but his tabu is pre-Christian, in ignorance of God's way. (cf. Acts 17:16-34) For every fear there is a remedy.

If the devils are strongest in the bush on Mondays (That's when most "accidents" happen, we say), then you make certain your fetish is in

presence which is unknown but threatening. And this sense of evil beckoning near, death, a quietly malevolent power, runs like a hidden, underground river beneath the Sierra Leonen traditional villager's life.

Muslim mores

The Muslim faith has a strong hold on Sierra Leonen life too, especially in the urban areas. Money, presumably from Saudi Arabia and maybe Iran, is flowing into the country to build mosques



Photo: Calvin Seerveld

CES presence in Alikalia, Jan Disselkoen and Angie Hoolsema, with nextdoor neighbour Siallu.

everywhere (illus. 1), and to set up Muslim schools where Arabic and the Qur'an are taught. In the bush practically every village will have a mosque, even if it's a simple shack with a drum to issue the call for prayer. The faith spread by Muhammed has come to shape the basic pattern of much African life. It is not considered a white man's religion either.

A key trait of the Muslim way of life that struck us was its pious acceptance of whatever happens. Greet anybody in Kuranko land with *Ina wali* ("You and work" — how are you?) and the answer comes back, *Allah tanto* ("Thanks be to God) or in the Mende language ("There's no fault to find in God")! A kind of passive resignation seemed to characterize the Muslim village life we met firsthand. This was not the sharply militant Shi'ite Muslim faith which took American political foreign policy by surprise a few years ago, ready to convert by force, veil women, and reject Western culture. This Muslim life in the bush was somnolent, dull, an accommodating, non-descript brand of Muslim orthodoxy: do good works, give alms, pray regularly, trust God, and honour Allah's prophets who teach Qur'an.

Such Muslim faith gave a dogged, moderating, work-to-righteous-rule cast to everyday life. You praise Allah easily since Allah is distant and final, and has made known oracularly and supernaturally in the Qur'an what we must do if we want to enjoy heaven someday. So you dumbly do it, without complaint and a lot of questions. The Muslim faith does not teach a biblical sense of sin, personal guilt, Christ's historical death and resurrection with our living a life of giving thankfulness in response. The Muslim way of life promotes the status quo of moral rectitude, without necessarily, however, inciting the typical Western calculating vice of self-righteousness. If you have three wives, the Qur'an says you must love them *equally*. That's a tough assignment — sleeping with them in rotation, not showing partiality, providing

scrupulously the same gifts to each one — but a good Muslim does what is asked, so that he may live in peace.

Muslim life is religion

Again, a devout Muslim is not a secularized Christian. An orthodox Muslim is ignorant of what atonement means, has no conception of what conversion from the state of sin might be; the living presence of the comforting Holy Spirit is not possible within the Muslim conception of God. But the Muslim has a solid grip on community that puts many a Christian congregation to shame; and a good Muslim prays regularly, the way we harried North Americans plan to do when we retire.

Also, the Muslim mores dovetail with their underlying Muslim faith the way we Christians of the Reformation only talk about. It seems to me this is important for us people *at home*, in the Western world, to understand if we want to become prepared to know how to support those who will be presenting the grace of God in Jesus Christ to Africans in Sierra Leone.

You could say, roughly, that the Muslim faith dominates the daily life of those in the hinterlands of Sierra Leone, and the traditional secret societies' pagan faith practically controls all the high points of a person's life (birth, puberty, death) and one's fundamental acceptance into society. So the only way to make the full, biblical counsel of God intelligible for them is to end the ignorance by truthful word, by faithful deed, that shows a completely different, biblically-directed way of life, also with a genuinely biblical grasp of festivity for the crucial events of human life.

Impaired materialism

There is no doubt that greed springs eternal in the human heart since Adam and Eve fell. There is also little doubt that the hedonist form of greed which drives affluent Western materialism is a particularly hardened form of a corrupting faith in pleasure, and power to do whatever you foolishly will. This secularist faith has also

Continued on page 14 ...

Feature

The CRC in Sierra Leone

... continued from page 13.

entered the spiritual geography of Sierra Leone.

Sierra Leone as a country with a modern identity received a special birth-right, as it were, in the late 1700s, after a few false starts, when British philanthropists helped freed American slaves, later recruited especially from Nova Scotia, Canada, to form a "Province of Freedom" in Africa. Sierra Leone's history from a British crown colony in 1808 to an independent sovereign state in 1961, whose constitution of 1978 instituted a one-party system of government is worth knowing.

But its relatively unrevolutionary story is nevertheless marked by profiteering officials who have used political power to become wealthy. As a letter to the editor in a recent newspaper (*The Observer*, vol. 3, Oct. 17, 1986) I bought on a streetcorner in the capital of Freetown bravely put it: "The official government price inspectors (meant to cut out corruption) are really bribe collectors" (institutionalizing corruption all the way down the line of authority, even reaching village chiefs in the bush). The newspaper pleaded respectfully with the current President Momoh to serve especially the poor people of the country and stop the exploitation of Sierra Leonen natural resources by foreign businesses and unscrupulous nationals in the government.

The curse of an opportunistic elite is sadly evident. A wealthy Briton at the airport on our flight out of Sierra Leone, in the waiting room after you have passed customs, bragged to me by showing the gold bracelet and diamond ring he had bought his wife with hundreds of unmarked 10-pound notes from a Lebanese entrepreneur in the luxury hotel circuit. "It would have cost triple the price in London," he said. He had passed customs with a mere 20 leone bribe (about \$1) and gloated over his other deals. "The Lebanese (refugees) run this country," he said with satisfaction.

Anything Western Is Christian

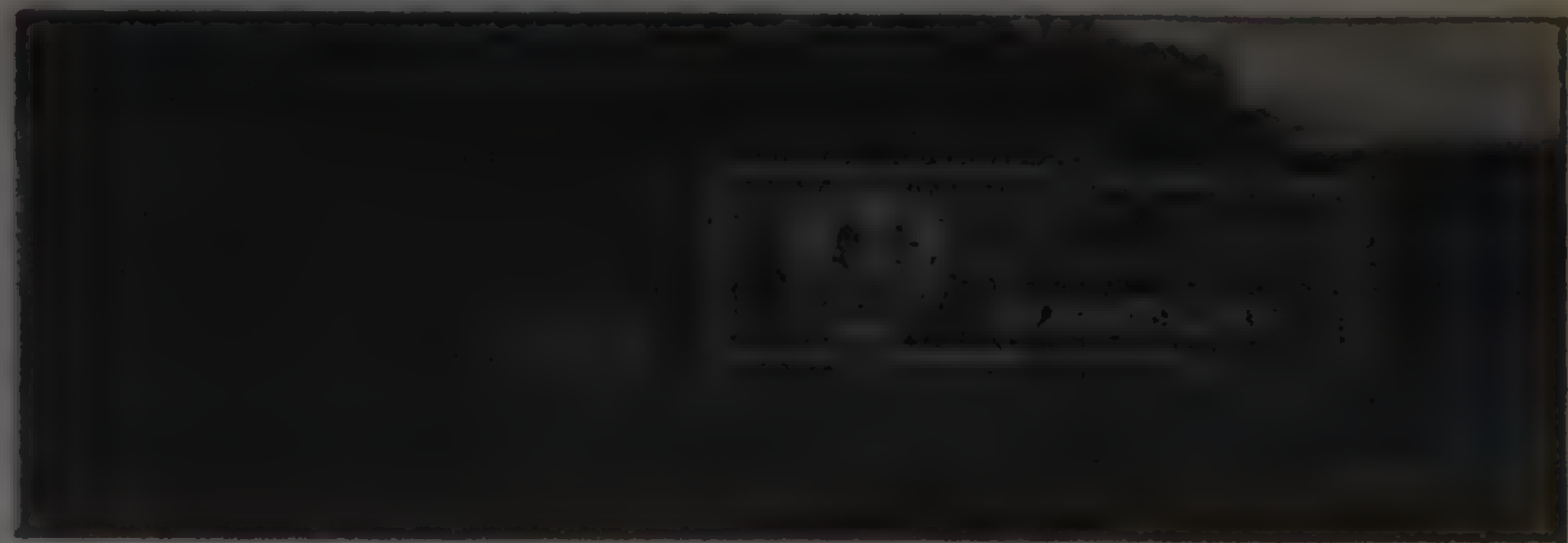
And the crass ruthlessness to make a buck which marks the empire of so many Western businesses can be seen by how Western tobacco "reaches out for new markets" with its tasteless sign (illus. 2) planted in a village unable to protect its children from water polluted by feces. When you see get-rich young men up-country, who walked into Kuranko territory from far away because there's a gold rush on, smoking cigarettes, or watch boys in shanty-towns who don't have good food but are puffing a drag on a Western, then you wish you had the purity of faith to sing the imprecatory psalms, and plead with the Lord to stop such vicious

commercialistic faith from infecting this people who are ignorant of Jesus Christ.

I'm not saying smoking tobacco is a "mortal sin." All I know is that when survival of the fittest runs any worldwide multi-national corporation and is combined with corrupted, local governing authorities, the resulting damage to the helpless people under that regime is pitiful. This imported materialism complicates bringing the biblical message, of redemption of life by following Jesus Christ, because many Africans think anything Western is "Christian"! Then how do you bring what counts of Jesus Christ's healing turnabout from sin without tarnishing it with our secularized Western packaging? (Certainly you don't smoke — ?) May you sleep on a bed rather than on a mat on the ground, without proclaiming your Westernness as part of the change the biblical faith entails?

White Christianity

Good British high-Anglican and low Methodist missionaries were busy with Sierra Leone as soon as Britain used the country as a base to frustrate the slave trade. Fourah Bay College was established in Freetown in 1827, the oldest, most prestigious college in West Africa until recently. This Sierra Leonen college was meant to give a Christian



A Moloch in stark relief. Photo: Calvin Seerveld

education to bright young Africans. I checked its library holdings: the complete set of John Calvin's commentaries on the Bible in English were among its respectable theological sources. It had a good history of philosophy collection too. Early on, foreign missions like the Missionary Church Association, United Brethren in Christ, American Wesleyan delegations, made their well-meant offers of Western Christianity — church and school — and left it there. Good Roman Catholic medical mission stations seem to have been in the country permanently.

In the last generation a United Christian Council ministries has evolved from various indigenous church denominations, and has tried to develop and give leadership in policies of justice in society, as well as run mission schools and co-ordinate churchly outreach. There have also always been a smattering of hit-and-run evangelist efforts, where the white man comes in, gets the converts, baptizes, reports the statistics to head office, and then leaves the area, without counting the relapses

or having helped "the little ones" know what comes next in struggling through the discipleship of Jesus Christ on earth.

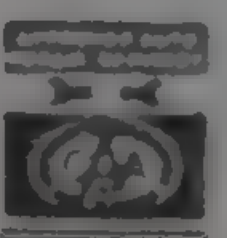

But the genuine help the church of Christ has given Sierra Leone has been largely sound, although often weak. It has not been rigorous enough, one might say, concerted enough. Its patience and long-suffering sacrificial deeds of charity have needed a larger vision and a tougher awareness of the totality of changes needed in personal life and societal patterns, which submission to the Lord of scriptures revealed in Jesus Christ must bring about if we are to be counted as faithful to the end, rather than have been only agents of godliness, cleanliness, and a better standard of living.

The CRC in Sierra Leone, there only since 1979, has an important and lasting contribution to make to the Christian witness in that country, I believe. But first there is one more important complication to mention. (*Next week: a different, developed Kuranko cultural inheritance*)

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Poetry

Flower of Winter

*In our garden still stands
a tiny flower ...*

*I too, Lord, stand at times
in the garden of winter;
a little bent under
the icy winds of life —
yet not crushed,
but wonderfully covered by
Your white mantle of forgiveness.
And joyfully I lift
the petals of my soul
toward Your overwhelming love,
knowing that
redemption's mantle over me
will one day become
the pure River of Life
in the garden of
an ever-blooming Spring!*

Wilma Jonkheer,
Whitby, Ontario

Promised Love

Men of ancient, men of old
Worshipped idols made of gold.
Bent the knee to wooden gods.
Chanted magic, cast their lots.

Men of ancient, men of old
By God and prophets were foretold
Of promised Love, incarnate born,
Balm of Gilead, Light of morn.

Men of modern day and creed
Pay homage to the gods of greed.
Worship what their hands have made.
Trust in industry and trade.

Men of modern day and creed
Have witnessed promised Love indeed,
A Saviour born so true and kind.
A Comfort, Light, to all mankind.

Men of old and modern day,
Both have known the chosen Way.
There's no excuse, God says in love,
Pursue the things that are above.

Cathy Pater,
Erin, Ontario

I Write

*I write,
words flow smooth as honey.*

*Separate words,
but together united are they.*

*As complete,
as night and day.*

*Words of understanding,
words that taste as sweet
as nectar.*

*Words that are soft as kitten
fur.*

*Words that run quick and bright
as sunlight.*

*These are the words,
I write.*

Karen Vandezande,
Agincourt, Ontario

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Twin sheets, double sheets,
Flat sheets, fitted sheets.
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Perma press cycle, gentle cycle.
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Warm/cold, cold/cold.
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Except of course for Sunday.

Tina Van Tuyl,
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Thanks				
<p>KAMPHUIS: "Praise God from whom all blessings flow."</p> <p>We would also like to thank our children, the staff and residents of Shalom Manor, our friends and relatives for making our recent anniversary such a special time. Thanks for the flowers, gifts, cards and best wishes "en alle liefde en hartelijkheid die we mochten ontvangen."</p> <p>John and Willemina Kamphuis, Grimsby, Ont.</p>	<p>Anniversaries</p> <p>Chatham Strathroy</p> <p>1952 February 28 1987</p> <p>"As for me and my house we will serve the Lord." (Joshua 24:15b)</p> <p>On Feb. 28, 1987, D.V., we hope to celebrate the 35th wedding anniversary of our parents and grandparents.</p> <p>BILL (Wiebe) and JEAN (Jantje) LEISTRA (nee Venhuizen)</p> <p>We as children and grandchildren give praise to our heavenly Father, thanking Him for blessing our parents/grandparents these past 35 years. We thank them for the love they showed us in guiding us in His ways. We pray and hope that His blessing will continue to guide and uphold you in the years to come.</p> <p>Happy anniversary Dad and Mom. Grandpa and Grandma, with love: Diane & Cor Pranger; Gregory, Matthew, Jennifer — Strathroy</p> <p>John & Sylvia Leistra — Cambridge</p> <p>Clarence & JoAnne Leistra — Chatham</p> <p>Linda & Roger Kroll — Strathroy</p> <p>Open house will be held at Westmount CRC, Drury Lane, Strathroy, Ont., the Lord willing, on Saturday, Feb. 28, 1987, from 2-4 p.m. Best wishes only please.</p> <p>Home address: 77 Burns St., Strathroy, ON N7G 1E5</p>	<p>Personals</p> <p>Single ladies, look: Enterprising gentleman, 6' +, outdoor type, well educated, many interests, has place in his life for marriage-minded lady. Early 30s. Picture. Will answer all. P.O. Box 351, Markham, ON L3P 4J8</p>	<p>Obituaries</p> <p>De vrouwenvereniging "Ora Et Labora" van de First Chr. Ref. Church in Lethbridge, Alta. betuigt haar medeleven met Mrs. Westra en de Westra familie bij het overlijden van</p> <p>Mr. WESTRA</p> <p>op 28 Jan. 1987.</p> <p>Moge de wetenschap dat hij nu bij zijn Heiland is hun tot rijke troost zijn.</p> <p>Namens de vereniging "Ora Et Labora," Lethbridge, Alta.</p>	<p>Obituaries</p> <p>at the age of 73.</p> <p>Beloved husband of Corina Hollander-Horlings (nee Van-Dyken) and the late Gerhardina Hollander (nee Bolt).</p> <p>Dear father and grandfather of: Mary & Gary Maas; Tanya, Kevin, Leanne, Benjamin — Brampton, Ont.</p> <p>Bert & Albertha Hollander; Christopher, John, Douglas, Phillip, Matthew — Holland Marsh, Ont.</p> <p>Ralph & Marilyn Hollander; Jonathan, David, Timothy, Stephen — Calgary, Alta.</p> <p>Judie & Martin Kemper; Shane, Lucinda, Melanie, Suzanne — Brampton, Ont.</p> <p>Jacob Hollander — predeceased Nov., 1954</p> <p>Jack & Elly Hollander; Julia, Joshua, Jacob, Paul, Amy, Laura — Rexdale, Ont.</p> <p>Jenny Hollander — Calgary, Alta.</p> <p>Dear step-father, grandfather and great-grandfather of: Jean & Adrian De Winter; Rodney, Lisa, Lori, Cheryl, Shelly — Kettleby, Ont.</p> <p>Lois & John Westerveld; Debbie & Ron Hamilton, John, Tracy; great-grandfather of Luke Hamilton — Bobcaygeon, Ont.</p> <p>Bob & Grace Horlings; Richard, Yvonne, Dwayne, Karen — Holland Marsh, Ont.</p> <p>Murray & Ann Horlings; Jeffrey, Michael, Amanda, Michelle — Bradford, Ont.</p> <p>John & Doreen Horlings; Janessa, Kristin, Renee, Jeremy, Danielle, Andrew — Alliston, Ont.</p> <p>Ron & Annette Horlings; Monica, Paul, Donna, Matthew, Sharon — Bradford, Ont.</p> <p>The funeral service was held on Jan. 29, 1987, at the Holland Marsh Chr. Ref. Church, Pastor Henk Bruinsma officiated.</p> <p>Home address: R.R.#2, Newmarket, ON L3Y 4V9</p> <p>On Feb. 2, 1987, the Lord took into Himself after a short illness.</p> <p>ANDY KEIZER</p> <p>Beloved husband of Shirley Keizer (nee Bangma)</p> <p>And dear friend of: Thom & Tina Snyder</p> <p>George & Jean Vanbrug</p> <p>Harry & Joyce Haanstra</p> <p>Andy & Helen Lootsma</p> <p>Harry & Ydith De Yong</p> <p>Piet Torsius</p> <p>May the Lord comfort his wife Shirley and his children and grandchildren.</p> <p>"I will come again, and will take you unto myself, that where I am you may be also."</p>
Miscellaneous				
<p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For Info. (416) 668-7911.</p>	<p>Accommodation</p> <p>Vacantie</p> <p>Echtpaar zoekt gemeubileerd huis te huur in Holland vanaf mei of juni 1987. Telefoon moet aanwezig zijn. Brieven met opgave van prijs inclusief gas, water en licht onder no. adres van dit blad. Calvinist Contact, File #2452, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>HIRE A STUDENT</p> <p>IS YOUR HOUSE CRYING FOR REPAIRS?</p> <p>This summer why not hire a student to help you ease your work load and get some extra things done? Beginning March 13, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.</p> <p>Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.</p>		

Classifieds

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Wanted
Full-time help wanted for a dairy farm in Bayth, Ont. That can be a handman. For more information call (519) 523-9298. Person required for nursery work, must have "A" licence; year-round employment. Write with qualifications or phone evenings. Hortico Inc., R.R.#1, Waterdown, ON L0R 2H0; Phone: (416) 689-6984.	Full-time help required for a dairy farm in the Niagara Peninsula. Room and board provided. Contact Tom Drenth, R.R #2, Canfield, ON N0A 1C0; (416) 774-3721. A Christian daycare requires an E.C.E. teacher. Apply to Baylair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842, attention Sue Van Dijk.	First Chr. Ref. Church of Hamilton is looking for a Youth Evangelistic Worker to start the work of evangelism among the estranged young adults of the church. This person need not be ordained but we would prefer some post-secondary education in the line of evangelism and social work. For more information contact Aren Geisterfer, (416) 525-9140, ext. 4207 or 4123 from 10 a.m. - 4 p.m. or (416) 524-0488, after 5 p.m. or write Aren Geisterfer, 11 Forsyth Ave. S., Hamilton, ON L8S 2A3	Experienced ambitious-working carpenter/foreman by small building contractor. Year-round employment. Partnership will be considered in this well-established business. Area has CRC and Chr. school. Reply to C.C., File #2453, 99 Niagara St., St. Catharines, ON L2R 4L3 Calvinist Contact has something for everyone. Why not give a friend a subscription!	The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of \$5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.

THE INSTITUTE FOR CHRISTIAN STUDIES

seeks applications for the position of

development secretary

Areas of responsibility include: maintenance of computer mailing lists, handling of donations and receipts, assistance in development correspondence, and supervision of major mailings.

The successful applicant should be able to work independently and have excellent grammar, spelling and typing skills. Experience in computers and wordprocessing is desirable.

Direct inquiries, applications and resumes to:

Mrs. Adriana Pierik, Director of Development
ICS, 229 College St., Toronto, ON M5T 1R4
Phone: (416) 979-2331 or 489-8869 (home)

The Christian Farmers Federation of Ontario

invites applications for an

ADMINISTRATIVE OFFICE SECRETARY

Duties include: maintaining an efficient office, including typing and secretarial duties, maintaining library and filing system, telephone answering, printing and mailing routines. Valuable assets: priority setting abilities, computer literacy, organizational and communication skills, understanding of Christian action groups, familiarity with agriculture. Experience preferred

Position begins as soon as possible.

Apply to:

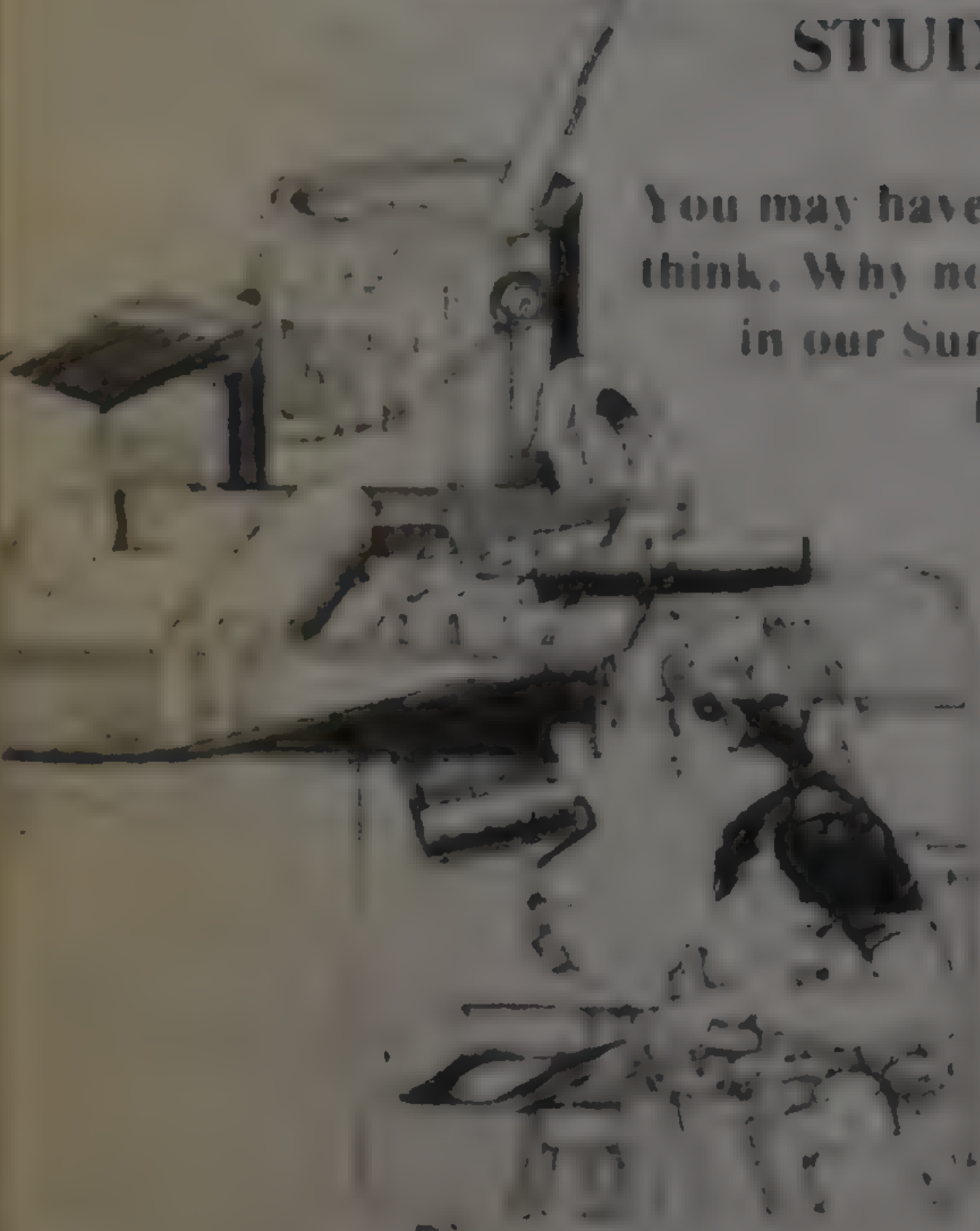
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1
Tel: (519) 837-1620 (office)
or (519) 338-3214 (evenings)



SELL YOUR SKILLS

STUDENTS:

You may have more skills than you think. Why not advertise them FREE in our Summer Job Market listings?



We will publish the listings March 13 to May 29. Last year many students were hired through this service. As soon as you are hired please let us know so we can cancel your ad and give others a chance too.

Sample ad: **TIMBUCKTOO:** 17 year old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information 222-333-4444 and ask for Sally.

Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Classifieds continued on next page.

Experienced floral designer needed

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Then you're the one we need!

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Promotional Director of Calvinist Contact

Send resume and references by February 15 to:

Mr. Stan de Jong
Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3
Tel: (416) 682-8311

Treat Yourself!

Please send the following book(s):

- ☐ *Building on the Rock* by Rev. Henry Van Andel
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- ☐ *Christian Parents* by Hans Zegerius _____ x \$4.95 = \$ _____
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Code: _____

mail to:

CALVINIST CONTACT
99 Niagara Street
St. Catharines, ON L2R 4L3

Classifieds

Teachers	Teachers	Teachers	Teachers	Real Estate
<p>ATHENS: Athens Chr. School invites applications for a full time grade 1/2/3 and 4 teaching position starting Sept. 1987. Please send letter of application and resume to: Mrs. H. Weima, Principal, Box 264, Athens, ON K0E 1P0 or phone (613) 924-9500.</p> <p>FRUITLAND: John Knox Memorial Christian School has an opening for a 50% part time special education teacher. For information and application forms, contact: Julius de Jager, Principal, Box 27, Fruitland, ON L0R 1L0; (416) 643-2460. Deadline for applications to be received will be March 2, 1987.</p>	<p>BRAMPTON: John Knox Chr. School invites applications for an opening in the intermediate grades for the 1987/1988 school year. Openings for primary and junior grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Wittaveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7, phone (416) 451-3236.</p> <p>Anad in C.C. gets results. Why not place one today.</p>	<p>HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one primary and one intermediate with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call (604) 845-7736 (school).</p> <p>LONDON: London District Christian Secondary School has a possible opening for a French teaching position for the 1987/88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p> <p>NEWMARKET: The Holland Marsh District Chr. School invites applications for a 1/2-time teaching position for the 1987/1988 school year. Duties will include teaching core subjects in Grades 4 & 7. There will also be a possible opening in the primary grades. Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.</p> <p>ORANGEVILLE: Orangeville Chr. School is accepting applications for a possible kindergarten position for Sept. 1987. Please send letters of application and resume to: Arend Bakker, Principal, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6; (519) 941-3381.</p> <p>ORILLIA: Orillia Christian School will have an opening in either Grade 7 or Grade 8 for the school year 1987-88. Preference will be given to an applicant who has majored in French. Please send letter of application to Mr. H. Marcus, Principal, Box 862, Orillia, ON L3V 6K8.</p> <p>PORT PERRY: The Scugog Chr. School Association of Port Perry will be opening an interdenominational Christian school in Sept. 1987. We will be requiring a teacher/administrator and 2 full-time teachers. Please send letter of application and resume to: Mr. Tony Vanderlaan, R.R.#4, Port Perry, ON L0B 1N0. Phone (416) 985-9242.</p> <p>REGINA: The Regina Chr. School Association, Regina, Sask., is now accepting applications for teaching positions for Grades 1 to 8. French will be a definite asset. Please forward resumes to Mr. John Harris, Principal, Box 4453, Regina, SK S4P 3W7.</p> <p>SARNIA: Sarnia Chr. School invites applications for a teaching position in the primary division. In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344-4562.</p> <p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V8. Phone: (604) 635-6173.</p>	<p>TABER: The Taber Chr. School is in need of three teachers for the elementary level. Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the blooming sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitema, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4400 (school) or 223-2209 (home).</p>	<p>CAGELAYERS 19,500 production, fully automated, excellent home plus 30,000 pullets, small acreage, additional land available. Call Madeleine 16,000 cage layers, excellent home and buildings, 79 acres cash crop land — near London. This farm must really be seen. Priced very reasonably. Call Keith 6,000 layers, 10 acres grapes and greenhouses, very good 5-bedroom home — Beamsville area. Call Hans 30,000 broilers, very good home, cash crop land. Call Keith. Chicken broiler and layer farm (combined), good buildings, excellent location. Call Hans.</p> <p>FARMS 91 acres, excellent 3-bedroom brick home, 16,000 sq. ft.; equipped for chicken or turkey broilers, no quota; on main highway close to Hamilton, property severed into 2 parcels. Priced very, very reasonably. Call Keith. 179 acre dairy farm, 20' x 80' silo, good 5-bedroom home; farm only, no stock or quota. Priced at only \$185,000 with terms — near Jarvis. Call Jack. 240 acre dairy farm, 140 acres workable, all random tiled; 6-bedroom house, suitable for 2 families; 544 litres of #1 quota, 149,000 litres of MSQ, nearly 100 head of Holstein; barn ties 60 cows, stable cleaner, pipeline milker, 2 silos with unloaders, full line of very good equipment — Smithville area. Asking only \$650,000. Call Keith.</p> <p>Keith Miller & Associates Realty Ltd. — Realtors Office (416) 774-7624 Madeleine (519) 229-6724 Keith (416) 774-4077 Hans (416) 957-7618 Jack (416) 774-8291</p>
<p>For Rent</p> <p>A two-bedroom home for rent, available from April - September. Reasonable rate; close to Ancaster and Hamilton. (416) 648-4607.</p> <p>Room for rent for non-smoking male. Facilities to be shared with two other males. Call anytime to (416) 562-4994, Jordan Station area.</p>				
<p>Real Estate</p> <p>Cage layers, 13,000 quota, full stair-step, automatic feed, liquid tank, good 3-bedroom house on 95 acres, north of Goderich. Broilers, 16,220 basic quota, nearly new barn, excellent equipment, good 3-bedroom home, 50 level tiled acres, Goderich area.</p> <p>Maurice Gardener Real Estate Ltd. Goderich, Ont. Contact: Ken Thompson Office: (519) 524-2966 residence: (519) 524-7514</p>				
<p>VANDERGOOT REALTY INC. VRI</p> <p>Jerry Vandergoot President</p> <p>Your complete real estate service</p> <p>Serving London, Ontario, and surrounding area. 402 Oxford Street E. (corner of Oxford & Calhoun) London, Ontario N6A 1V7 Phone (519) 673-9970</p>				
<p>KNOW SOMEONE WHO DESERVES A JOURNALISM SCHOLARSHIP?</p> <p>The 325 periodical members of the Evangelical Press Association are vitally interested in the future of religious journalism.</p> <p>The Association offers \$500 to \$1,200 scholarships each year to Christian college juniors and seniors, and graduate students, committed to a career in print journalism.</p> <p>Further details and application forms are available. Forms must be completed and returned by April 1.</p> <p>Write now to:</p> <p>epa Executive Director Evangelical Press Association P.O. Box 4550 Overland Park, Kansas 66204</p>				
<p>ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p>please print</p> <p>Name: _____</p> <p>New Address: _____</p> <p>City: _____ Prov.: _____ Code: _____</p> <p>Mail to: CALVINIST CONTACT New address is in effect 99 Niagara Street St. Catharines, ON L2R 4L3 (Date) _____</p>				
<p>Woodland Christian High School invites applications for positions commencing September 1987 ENGLISH AND GEOGRAPHY (Major teaching areas) CHOIR, GIRL'S P.E./HEALTH (Minor teaching areas) Qualified applicants reply to: Woodland Christian High School R.R.#1, Breslau, ON N0B 1M0 ALSO We anticipate a temporary opening in English for a period of 3-4 weeks in late April/early May 1987 due to a pregnancy leave. This is a full-time position for this time period and the successful applicant will be paid according to their position on our salary grid. Reply as above.</p>				
<p>PACIFIC CHRISTIAN SCHOOL VICTORIA invites applications from teachers suitably qualified in Junior High subject areas including English, Mathematics, Science, Social Studies, Physical Education and Learning Assistance. At least two full-time positions are being considered for the 1987/88 school year as a result of a leave of absence and increasing enrolment. Send correspondence to: Wm. A. Van Dyke, Principal 671 Agnes St., Victoria, B.C. (604) 479-4532</p>				
<p>Ottawa Christian School Ottawa, Ont. invites applications for teaching principal for the 1987/88 school year. This school provides Christian education from K through Grade 8 for 166 interdenominational students and has a staff of 8 interdenominational teachers. The principal currently teaches 55% of his time. We seek a person with a strong Christian commitment and one who has experience in working with others in a leadership role. A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity. We also invite applications for possible teaching positions for the 1987/88 school year. Please submit application and references to: Mrs. Bonnie Luimes, Sec. of the Board 2670 Iris St., Ottawa, ON K2C 1E5 home tel: (613) 820-4976, school tel: (613) 722-5836</p>				
<p>CALVIN CHRISTIAN SCHOOL HAMILTON Junior grade and primary grade Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been commissioned to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now. Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time. Direct your complete resume and/or inquiries to: W.H. Hultink, Principal Calvin Christian School 547 West Fifth St., Hamilton, ON L9C 3P7 (416) 388-2645</p>				

Events

Calendar of Events

- Feb. 20-22** "Our Reformed Faith in Everyday Life" - a conference for all individuals interested in discovering how our Reformed faith and heritage can be made more relevant to our world and life today. In **Ottawa, Ont.** For more info, contact Mrs. Christina Pleizer at (613) 835-2293.
- Feb. 21** The Ambassadors in concert, at Faith Chr. Ref. Church, **Burlington, Ont.**, at 8 p.m.
- Feb. 21** Choir and organ concert with Andre Knevel at the organ, and guest pianist Roger Admiral; 8:00 p.m. in the Centennial United Church, 858 Dundas St., **London, Ont.** Mass choir consists of choirs from Aylmer, Ingersoll and London. Free will offering.
- Feb. 25-26** 1987 Lectureship in Christianity and Learning at the Institute for Christian Studies, 229 College St., **Toronto, Ont.** Dr. Merold Westphal of Hope College will speak on: "The Religious Uses of Modern Atheism," three lectures on Freud, Nietzsche and Marx. Feb. 25: 3:30 and 7:30 p.m.; Feb. 26: 3:00 p.m. Lectures are free and open to the public.
- Feb. 26-29** "Flowers for Algernon," a play by David Rogers, will be presented by students of the **London District Christian Secondary School**. Three evenings. Starting time: 7:30 p.m.
- Mar. 5-6** RCBPA's Third Annual Convention at the Holiday Inn, **Burlington, Ont.** Keynote speakers: Dr. Harold Lindsell and Rev. Jerry Vreeman, plus four well-known panelists. For info. and registration contact RCBPA at (416) 689-6463.
- Mar. 6-Apr. 10** Nine rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation featuring Dr. Joel Nederhood at: **Mar. 6: Taber, Alta.; Mar. 9: Calgary, Alta.; Mar. 10: Red Deer, Alta.; Mar. 11: Neerlandia, Alta.; Mar. 12: Langley, B.C.; Mar. 13: Abbotsford, B.C.; Apr. 10: Clinton, Ont.** Rev. John D. Hellinga will speak at **Mar. 25: Thunder Bay, Ont.; Mar. 27: Cambridge, Ont.**
- Mar. 7** Organ concert by Andre Knevel at 8:15 p.m. in the Central Presb. Church, Charlton and Caroline St., **Hamilton, Ont.** An exciting program of popular classics.
- Mar. 29** Spring Concert in the CRC, **Aylmer, Ont.** at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
- Apr. 4** Prism '87 Conference at Calvary Church, 89 Scott St., **St. Catharines, Ont.** Seminars and fellowship during the day. Evening concert with Larry Norman. For info, call (416) 934-0104.
- Apr. 4-5** 25th Anniversary of the **London Parental Chr. School**. For info, contact Georina Schinkel at (519) 434-8219.
- Apr. 10** Inspirational meeting at 8 p.m. in East CRC, **Strathroy, Ont.** Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome.
- Apr. 10-12** Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in **Caledon, Ont.**; \$95 everything included. For info, call 416-223-7177.
- Apr. 12** Spring Concert in the CRC, **Ingersoll, Ont.** at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.
- Apr. 24** Organist John W. Vandertuin in recital at All Saint's Anglican Church, **Windsor, Ont.** at 8 p.m.
- Apr. 24-26** Ontario Christian Singles Fellowship Weekend at **Waterloo, Ont.** Theme: "A Time to Grow." Speaker: Dr. Peter Van Katwyk, director of Interfaith Pastoral Counselling in Cambridge, Ont. Additional details to follow.
- Apr. 25-26** Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), **Woodbridge, Ont.** Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.
- Apr. 26** Spring Concert in the Bethel CRC, **London, Ont.** Choirs from Ingersoll, London and Aylmer participating.
- May 2** Spring concert for two organs by virtuoso organists Andre Knevel and Wim Van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., **Toronto, Ont.**
- May 5** Organist John W. Vandertuin in recital at the Cathedral of St. James, **Toronto, Ont.** at 1 p.m.
- May 8** 25th Anniversary of the Grace CRC, **Welland, Ont.** (formerly Welland Junction CRC), at 7:30 p.m. at the church. All former pastors, members and friends are cordially invited.
- May 15-16** Seventh Annual Clinton Klompen Feest at **Clinton, Ont.** For info, contact Jenny Valkenburg at (519) 482-9454.
- May 15-18** Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in **Waterloo, Ont.** "I Have Hope" is the theme for the weekend.
- June 2-4** Scholasticism: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Ewing, Paul Marchant, Michael Nowak and Harry Underwood. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, **Ancaster, Ont.** Advance registration required. For info.: CLAC, 821 Albion Rd., **Reade, ON M9V 1A3**; (416) 744-2340.
- June 3** Dr. Edward Ericson, Professor of English at Calvin College and author of *Solzhenitsyn: The Moral Vision* and of an abridgement of Solzhenitsyn's *The Gulag Archipelago*, will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, **Ancaster, Ont.** at 8 p.m. Tickets at the door. For info, call CLAC (416) 744-2340.
- Aug. 15** "Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A between Cambridge and Paris. For info, contact Marlene and Marie Booy at (519) 209-3071 or Bert and Jennie Smit at (416) 957-7617.

Advertising deadlines

Dated	Mailed	Display Advertising	Classified Ads
Fri. Feb. 20	Tues. Feb. 17	Wed. Feb. 11 8:30 a.m.	Thurs. Feb. 12 8:30 a.m.
Fri. Feb. 27	Tues. Feb. 24	Wed. Feb. 18 8:30 a.m.	Thurs. Feb. 19 8:30 a.m.
Fri. Mar. 6	Tues. Mar. 3	Wed. Feb. 25 8:30 a.m.	Thurs. Feb. 26 8:30 a.m.

50 years is a long time

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Picture submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

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P. Layer

FIRST SERIES OF PROBLEMS IN FEBRUARY

#1124 Game Position 8

#1125 G.A. Filippo, Holland 1937 12

8 White to play and win

9 2-mover 2 pts.

Notes

1. The game position shows White on the attack with Black holding on. This can soon change. Please give the solution to obtain 3 points.
2. Fifty years ago, Feb. 5, #1125 was an "original" in a ladder contest. There is lots of action. Please give the key and threat, if any.
3. The deadline will be given next week. Please send in your solutions. The ladder needs more solvers to continue.

1987 Lectureship in Christianity and Learning

DR. MEROLD WESTPHAL
PROFESSOR OF PHILOSOPHY, HOPE COLLEGE

The Religious Uses of Modern Atheism:

Explorations in the hermeneutics of suspicion
Three lectures on Freud, Nietzsche and Marx
Feb. 25 at 3:30 p.m. "The Psychoanalysis of the Believing Soul"
Feb. 25 at 7:30 p.m. "The Twilight of the Idols Revisited"
Feb. 26 at 3:00 p.m. "Orthodoxy and Ideology"

Lectures are free and open to the public

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Directed by Gerry Vaandering

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Students: \$3 London, Ont. 7:30 p.m.

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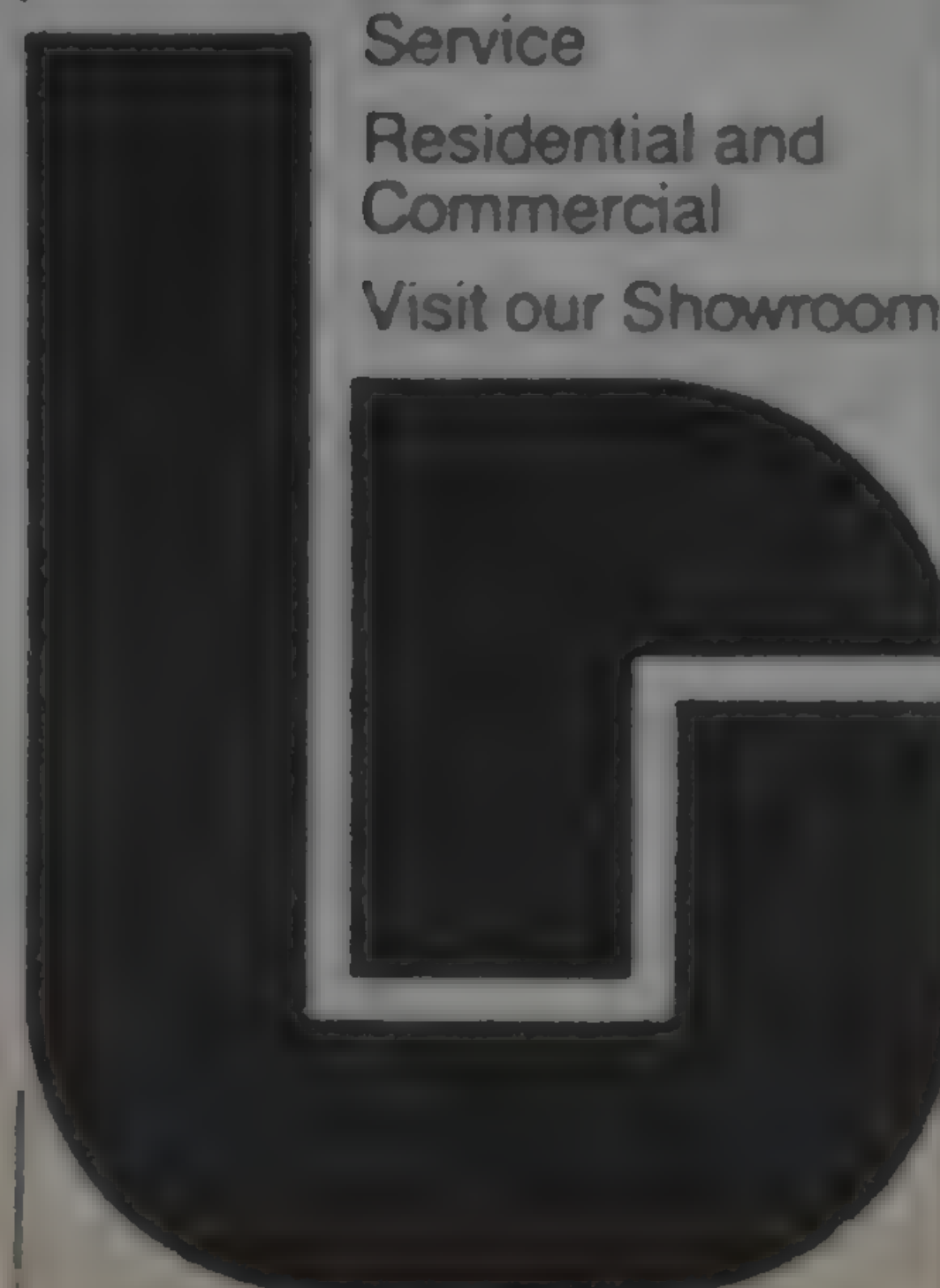
ANNIVERSARY CELEBRATIONS APRIL 4 & 5, 1987

- Banquet Apr. 4: 5 p.m. \$11.95 (order by Mar. 6)
- Commemorative book \$10
- To order banquet tickets or book, send cheque in Cdn. funds, payable to LPCS
- Ask for detailed schedule - contact:
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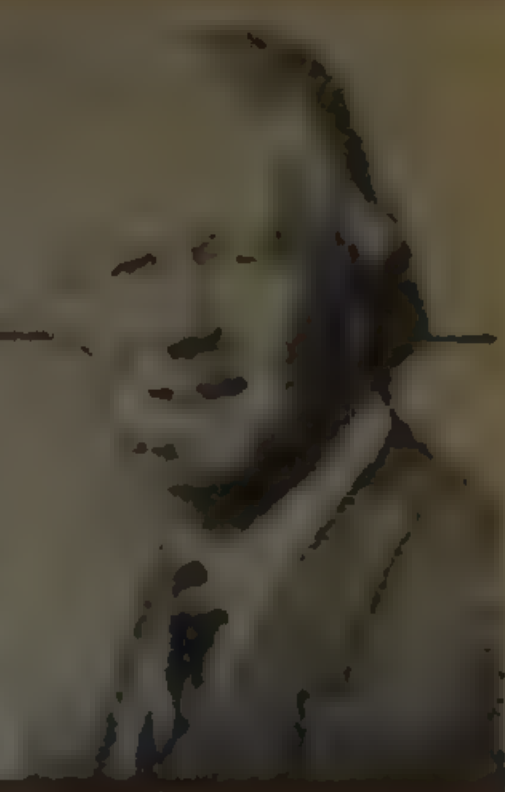
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L2R 4L3**

Dutch

Persoverzicht

Carl D. Tuyl



Het woord dat geen profeet aangenaam is in zijn vaderstad, is ook van toepassing op politici. Vanuit de koude meedogenloosheid van Ottawa vlogen mijnheer B. Mulroney en gade in de warme en enthousiaste vriendelijkheid

van de zogenaamde Afrikaanse randstaten. Gedragen op golven van eer betoon en hoogachting vergat onze Prime Minister de politieke misere in Canada en nam hij de rol aan van staatsman, leider van het Britse Gemeenbest, en

verdediger van alle verdrukten. Hij genoot er kennelijk van, en met een gebaar van uiterste rechtvaardigheid sprak hij van Canada's bereidheid om alle diplomatieke betrekkingen met Zuid-Afrika te verbreken. Vergelijkende lijnen naar de

inheemse bevolking van ons land wees hij toornig van de hand. Toen de Canadese journalisten het naadje van de kous wilden weten werd mijnheer Mulroney voorzigtiger in zijn uitdrukkingen.

centrum voor alle transportindustrie zou worden. Wie politieke toespraken al te serieus neemt wordt tenminste duizelig, zoniet misselijk.

De Amerikanen laten hun dollar kelderen om de nadelige handelsbalans in te korten. De Reagan politiek is een tweeslachtig monster. Er wordt vrije handel gepreekt en ondertussen gaan de tarieven op import omhoog. Het hoogst getaxeerd zijn de ingevoerde auto's die 25 procent invoerrechten in de prijs berekend zien.

Hier is een interessante stof-tot-denken uitspraak van de Aartsbisschop van Seattle, Raymond Hunthausen, die zei: "Vertrouwen op kernwapenen voor veiligheid is praktisch atheïsme." Denk daar 's over na.

Het wordt meer en meer waarschijnlijk, dat de afgevaardigde van de Anglikaanse Kerk, Terry Waite, nu zelf gijzelaar geworden is. Het Engelse Ministerie van Buitenlandse Zaken was al niet te ingenomen met Waite's bemoeiingen, en het werd bekend dat de buitenlandse dienst de kerk ernstig gewaarschuwd had tegen het pogen om de gijzelaars te verlossen. Israël weigerde een mogelijke ruil van 400 Palestijnse guerrillas voor de gijzelaars.

Het wit-kanten gordijn rondom Zuid-Afrika is al net zo min doorzichtig als het ijzeren gordijn voorheen was. Zelfs blanken in Johannesburg weten niet wat er in Soweto gebeurt (er is in heel Johannesburg geen wegwijzer naar Soweto) zodat u wel kunt begrijpen dat de Westerse pers helemaal onkundig is van het gebeuren in Zuid-Afrika.

Januari is alweer van de kalender afgescheurd. Februari doet 'n mittee. In Vancouver kwamen de tulpen al boven, terwijl in P.E.I. de mensen bedolven waren onder sneeuw. Geen wonder dat we elkaar soms niet begrijpen, we wonen enden van elkaar af.

Carl D. Tuyl is penningmeester van de Christelijke Kerk van Chatham-Kent, Ontario.

ATTENTIE:

"NON-PROFIT" WONINGBOUW ORGANISATIES

Ontwerp "non-profit" woongelegenheden in uw gemeenschap. Aanvragen zijn nu verkrijgbaar.

Tegemoetkoming aan Ontario's huisvestingsbehoeften.

U wordt in de gelegenheid gesteld om aanvragen in te dienen voor het ontwerpen van 6.700 nieuwe "non-profit" woongelegenheden over heel Ontario. De uitvoering hiervan zal in 1988 aanvangen.

Verenigingen zullen nu een begin moeten maken met het ontwerpen van hun voorstellen, om voor de vervaldatum van de voorlopige aanvragen, in het komende voorjaar, gereed te zijn.

Het Canadese Gouvernement, door middel van "Canada Mortgage and Housing Corporation" en de Provincie Ontario, door middel van het Ministerie van Volkshuisvesting, zullen gemeenschappelijke hulp verlenen, gericht op hulpbehoevende gezinnen. Sommige woongelegenheden zullen volledig gesubsidiëerd worden door de Provincie Ontario.

Het programma is beschikbaar voor alle gemeentelijke, privé- en coöperatieve "non-profit"

Plaatselijke gemeenschapsorganisaties die een "non-profit" huisvestingsproject willen steunen, kunnen regeringssubsidie aanvragen om de kosten te dekken voor het oprichten van deze "non-profit" huisvestingsorganisaties.

Goedkope woongelegenheden voor behoeftigen.

Dit programma helpt "non-profit" verenigingen om woongelegenheden beschikbaar te stellen voor gezinnen die hulp nodig hebben voor huisvesting. Dit geldt voor gezinnen, bejaarden of onderontwikkelde, lichamelijke of geestelijk onvolwaardige personen, die in staat zijn om op zichzelf te wonen.

De ontwerp voorstellen voor deze categorie, met de ingevulde voorlopige aanvragen, moeten vóór vrijdag, 15 mei 1987, ingediend zijn, om in aanmerking te komen voor de toewijzingen in 1988.

Woningen voor alleenstaanden met een laag inkomen.

Sommige woongelegenheden zullen speciaal gericht zijn op alleenstaanden met een laag inkomen.

Organisaties die geïnteresseerd zijn in het steunen van deze projecten moeten hun voorlopige aanvragen indienen vóór 15 mei 1987.

Woongelegenheden met steun verlening.

Een gedeelte van de woongelegenheden zal beschikbaar gesteld worden voor groepen die geïnteresseerd zijn in het ontwikkelen van woongelegenheden voor mensen met behoefte voor ondersteuningshulp. Dit betreft onderontwikkelde, lichamelijke of geestelijk onvolwaardige personen, de zwakke bejaarden, mishandelde vrouwen of andere sociaal benadeelde personen.

Verenigingen die geïnteresseerd zijn in het ontwerpen van dit soort woongelegenheden, worden uitgenodigd tot speciale oriëntatie bijeenkomsten die zullen worden gehouden in februari in elk plaatselijk kantoor van het Ministerie van Volkshuisvesting.

Voorlopige aanvragen, die de bedoeling van de ontwikkeling van een huisvestingsplan met ondersteuningshulp aantonen, moeten ingediend worden vóór 31 maart 1987. Het in aanmerking komen hangt af van het soort en karakter van de aangeboden hulp.

Bel nu voor bijzinderheden: Voor verdere inlichtingen en aanvraagpakket, neem contact op met uw dichtstbijzijnde plaatselijke kantoor van het Ministerie van Volkshuisvesting, hieronder vermeld.

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Quebec, sinds de kroning van Bourassa, neemt niet zo'n grote plaats in het binnenlandse nieuws meer in. Wat er gebeurt is "achter-de-schermen-werk." De getrouwen worden beloond met baantjes en de ontrouwen worden gestraft met ontslag. Er was slecht nieuws, vooral voor de graan producerende provincies: de graanbedrijfsraad leed een verlies van \$201 miljoen in het afgelopen jaar. Vooral de gerstprijzen daalden op de wereldmarkt. Veel landen die vroeger graan importeerden zijn nu aan 't zoeken naar exportmarkten. Er is een teveel dat 325-miljoen ton bedraagt. Het jaar 1987 ziet er niet goed uit voor onze prairie-provincies.

De Canadese dollar steeg in verhouding met de Amerikaanse dollar. De Canadese dollar steeg ook op de Europese valuta markten en noteerde een Fl. 1.5439 in Amsterdam. Bijna een dubbeltje omhoog!

De populariteit van de P.C.'s in Manitoba ging echter weer verder naar beneden. Er gingen vragen op in Winnipeg over een konflikt tussen Mr. Epp, die verzekerde dat er een redelijke verdeling van kontrakten in de luchtvaartindustrie zou zijn, terwijl zijn kabinetcollega Mr. Masse de Kamer van Koophandel in Montreal verzekerde dat Montreal het



Onder de streep

John Van Harmelen

Henry Francis Lyte

Henry was geboren te Edman, dichtbij Kelso in Scotland op 1 juni 1793. Hij ging ter school te Portora, waar de koninklijke school van Enniskillen was gevestigd, en later studeerde hij op het Trinity College te Dublin. Hij behaalde z'n graad te Dublin in 1814.

Gedurende zijn studie aan de universiteit onderscheidde hij zichzelf driemaal, omdat hij, toen er gevraagd werd om 'an English Prize Poem', de eerste prijs behaalde.

Hij overwoog om medicijnen te gaan studeren, maar het was de theologie die hem het meest boeide, en in het jaar 1815 werd hij als dienaar des Woords bevestigd in Wexford. In 1817 verhuisde hij naar Marazion in Cornwall. In 1818 onderging hij een persoonlijke geestelijke verandering, waardoor zijn geestelijk leven werd verdiept. De reden was eigenlijk het bewust meemaken van het ziekzijn en sterven van een broeder-dominee, William Augustus Le Hunte.

Henry schrijft: "Op zijn ziekbed, dat sterfbed worden zou, getuigde mijn collega dat hij sterven ging, gelukkig in het geloof dat, al had hij gezondigd, er toch Eén was die door zijn lijden en dood voor al zijn zonden en tekortkomingen genoegdoening had gegeven en hij door God zou worden aangenomen op grond van alles wat Jezus had volbracht" en wat hemzelf betrof voegde Henry er aan toe: "Ik was heel erg aangedaan door dit ziekzijn en sterven, ik werd daardoor geleid op het leven te zien met een andere kijk, ik begon de Bijbel ernstig te bestuderen, en ik ging anders preken dan tevoren."

Van Marazion vertrok hij in

1819 naar Lymington waar hij zijn "Tales on the Lord's Prayer" op rijm componeerde, gepubliceerd in 1826. In 1823 werd hij benoemd als de geregelde curate van Lower Brixham, Devonshire, England. Deze taak behield hij tot aan zijn dood op 20 november 1847. Zijn gedichten, vnl. religieuze, werden gepubliceerd in 1833. "The spirit of the Psalms" in 1834, werden geschreven om in zijn eigen kerk te Lower Brixham het zingen te bevorderen. Deze bundel werd uitgebreid in 1836. Verschillende andere gedichten werden pas na zijn dood uitgegeven, in 1868. De laatste bundel is een herdruk van de in 1845 uitgegeven editie, waaraan "Abide with me" werd toegevoegd.

Zijn gedichten zijn welbekend. In Amerika zijn ze erg populair. Er staan echter door allerlei vergissingen meer gedichten op zijn naam dan er behoren te staan. De meest bekenden zijn echter:

"Abide with me."
"Far from my heavenly home"
"God of mercy, God of grace"
"Pleasant are the courts above"
"Praise my soul the King of Heaven"

"There is a safe and secret place"
Julian geeft heel wat titels (81) in zijn *Dictionary of Hymnology* in Deel I blz. 706.

Lyte's berijming van de Psalmen zijn beoordeeld in het artikel: *Psalters (English XVII)* "Waar hun droefheid, gevoeligheid en schoonheid worden benadrukt." Zijn hymns onder de gedichten worden beoordeeld naar dezelfde karakteristiek, "zij zwellen zelden tot grotere

vreugde en blijdschap."

Henry Francis Lyte is echter vooral bekend door het zeer verbreide gezang: "Blijf bij mij Heer."

Met dat gedicht is hij jaren bezig geweest. Hij is er mee begonnen toen hij een ziekenbezoek bracht aan één van zijn vrienden. Die vriend lag op sterven en herhaalde verscheidene malen de woorden van de Emmaüsgangers, die tot Jezus zeiden: "Blijf bij ons, want het is tegen de avond en de dag is reeds gedaald."

En toch leek het bijna, dat het gedicht niet afgemaakt zou worden. Ernest K. Emurian schrijft: "Zijn hele leven lang had Henry Francis Lyte het gevoel dat hij op een zekere dag iets zou schrijven dat blijven zou. Toen de inspiratie eindelijk kwam 'He almost let it slip through his fingers.'" (*Living Stories of Famous Hymns*, blz. 14)

Henry Lyte was de predikant voor vier en twintig jaar in Lower Brixham en vaak moest hij vanwege zijn slechte gezondheid een poosje er tussen uit. Naar een land aan de Middellandse Zee. In 1847, toen hij 54 jaar was geworden, maakte hij plannen om naar Italië te vertrekken "voor zijn gezondheid." Hij was zo zwak dat hij, toen hij het bekende gedicht "Abide with me" nog eens over las, tot zichzelf zei: "Ik kan het wel afmaken als ik terug kom; als ik terugkom van Italië dan zal ik meer energie hebben om er aan te werken." Toch voelde hij een innerlijke drang om het nu af te maken. Op 4 september 1847 voltooide Henry Lyte het gedicht, dat hij

Abide with me, fast falls the eventide

1. Blijf mij nabij, wanneer het duister daalt.
De nacht valt in, waarin geen licht meer straalt.
Andere helpers, Heer, ontvallen mij.
Der hulpelozen hulp, wees mij nabij.

2. Wees bij mij, nu de dag ten einde spoedt.
Alles verdoft wat glans bezat en gloed.
Alles vervalt in 't wisselend getij,
Maar Gij, die eeuwig zijt, blijf mij nabij.

3. U heb ik nodig, Uw genade is
Mijn enig licht in nacht en duisternis.
Wie anders zal mijn leidsman zijn dan Gij?
In nacht en ontij, Heer, blijf mij nabij.

4. Ik vrees geen kwaad, want bij mij is de Heer.
Tranen en leed zijn nu niet bitter meer.
Waar is uw prikkel, dood, wat dreigt ge mij?
Ik triomfeer, mij is de Heer nabij.

5. Houd, Heer, Uw kruis hoog voor mijn brekend oog,
Licht in het duister, wijs de weg omhoog.
Uw dag breekt aan, de schaduw gaat voorbij.
In dood en leven, Heer, wees Gij nabij.

Naam van de melodie: Eventide

Auteur: Henry Francis Lyte (1793-1847)

Vertaling: W. Barnard, geb. 1920

Ad den Besten, geb. 1923

W.J. Vandermolten, geb. 1923

Componist:
William Henry Monk
(1823 - 1889)

al eerder begonnen was.

Zondag 4 september 1847 werd het avondmaal gevierd. Daarna trachtte hij zich te concentreren op het bekende gedicht "Abide with me." Hij trok zich terug en toen hij zich weer bij zijn familie voegde las hij hen de acht coupletten van dit gedicht voor.

De volgende morgen, 5 september, vertrok hij met zijn gezin naar Mentone, dichtbij Nice, aan de Riviera, in Frankrijk. Hij was echter erg ziek. Hij teerde weg. Asthma en tuberculosis sloopten zijn krachten.

Hij stierf 20 november 1847.

Emurian zegt dat zijn laatste woorden waren:

"Oh daar is niets in de dood dat mij verschrikt. Jezus stapt voor mij in het graf, en ik heb ze allebei: vrede en hoop." (a.w. blz. 16)

Lyte ligt in een Engels graf te Nice.

Op de grafsteen staat gebeiteld:
Heaven's morning breaks
And earth's vain shadows flee,
In life, in death, O Lord,
Abide with me.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Cuesarea, Ontario, en 's winters in Palmetto, Florida.

Reünie 1-43 R.V.A.

De oud-militairen van 1-43 R.V.A. (Regiment Veld Artillerie; Indonesië 1949 tot 1951) zijn van plan een reünie te houden in de Legerplaats Oldebroek 15 of 16 mei, 1987.

Diegenen die geïnteresseerd zijn hieraan deel te nemen worden verzocht zich in verbinding te stellen met één van de volgende personen:

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Dutch

Ogorodnikov: "Ben ik vergeten?"

Anne van der Bijl

Acht jaar geleden werd Alexander, als leider van een bijbelstudiegroep van voornamelijk jonge intellectuelen gearresteerd. Als het onrecht niet met kracht wordt bestreden, zal Alexander nog zeven jaar vast zitten ... Of nog meer, want waar houdt het onrecht van de godloochenars op?

Alexander is nu 36 jaar. Vandaag klinken de woorden

van de eens zo inspirerende Alexander als een klaagzang. Maar voor wie het wil horen zijn zelfs die woorden een inspiratiebron. De nu 36-jarige Alexander zag kans om, na lange tijd, een brief het werkkamp uit te smokkelen. Hij schrijft daarin onder meer: "Vroeger dacht ik, dat iemand mij nodig had, dat mijn lijden niet voor niets was, maar dat het de vooruitgang van de geestelijke opwekking in

Rusland diende. Dat er mensen waren die aan mij dachten, voor mij baden en bereid waren om voor mij op te komen. Ik kan het niet helpen, maar nu heb ik het gevoel dat ik vergeten ben. En dat mijn noodlot en al mijn strijden voor de vrijheid, voor het geloof en voor de Kerk iedereen koud laat."

Ook eind december 1981 schreef Alexander een brief. Dat was aan het eind van een vastenperiode van 60 dagen.

Zijn eis om teruggave van zijn Bijbel en andere geestelijke lectuur werd niet ingewilligd en hij werd onder dwang gevoed. Maar toen kon Alexander toch schrijven:

"Mijn geloof in de Heer is onverwoestbaar. Ik ervaar de ondersteuning van jullie gebeden. Dat is de sterkste hulp. God schenkt zowel beproevingen als vreugde. Zijn oneindige genade schenkt veel geestelijke vreugde. Ik ben niet

terneergeslagen of zonder hoop."

Vanwaar die ommekeer in het geestelijk leven van Alexander Ogorodnikov? Heeft hij God vaarwel gezegd? Nee, net als Job, blijft hij trouw aan de 'Schenker van het Leven' zoals Alexander elders in zijn brief schrijft.

In de put

Het is niet moeilijk om in de Russische werkkampen in de

GEWIJZIGDE HUURHERZIENING VAN HET MINISTERIE VAN VOLKSHUISVESTING

Er is nu een Huur-Registratie voor alle particuliere huurwoningen in Ontario.

Eén van de meest opvallende kenmerken van Ontario's nieuwe huurherzieningssysteem is het opstellen van een gecomputeriseerde *Huur-Registratie* voor de hele provincie.

Tot op heden was het vaak moeilijk voor huurders om te controleren of hun huren wettelijk verantwoord waren.

De nieuwe *Huur-Registratie* zal de maximale wettelijk verantwoorde huur, welke gevraagd kan worden voor elke particuliere huurwoning in de provincie, registreren.

Wanneer dit registratie-proces gereed is, zal deze informatie kosteloos beschikbaar zijn voor alle huurders, toekomstige huurders en huisbazen.

Informatie over de huur zal jaarlijks bijgewerkt worden.

Huisbazen van alle particuliere huurwoningen in de provincie zullen verplicht zijn om hun huren te registreren bij de nieuwe Registratie.

Wanneer de huurwoningen van deze huisbazen juist geregistreerd zijn, zal de Registratie computer elk jaar automatisch de huren bijwerken.

De Registratie zal huurverhogingen van elke woongelegenheden vastleggen, hetzij het bedrag, jaarlijks vastgesteld in de Richtlijnen, of het bedrag dat overeen gekomen is door een huurwijzigings-overeenkomst.

Huurbazen zullen binnenkort een registratie-pakket ontvangen.

Huiseigenaren van huurcomplexen met meer dan zes woongelegenheden zullen een registratie-pakket toegestuurd krijgen, waarvan de benodigde formulieren moeten worden ingevuld.

Huisbazen die geen registratie-pakket hebben ontvangen vóór 2 februari 1987, worden verzocht te bellen naar het plaatselijke Huurherzieningskantoor of daar persoonlijk heen te gaan.

Huurbazen van kleinere complexen kunnen ook een registratie-pakket toegezonden krijgen door te bellen naar hun plaatselijke kantoor.

Huurbazen van verhuur-complexen met meer dan zes huurwoningen moeten geregistreerd zijn vóór 1 mei 1987.

• Huisbazen van complexen die meer dan zes huurwoningen bevatten, zijn tot 1 mei 1987 in de gelegenheid om de nodige informatie aangaande deze huurwoningen te registreren bij de nieuwe *Huur-Registratie*.

• Huisbazen van kleinere complexen, die zes of minder woongelegenheden omvatten, alsmede pension of kamerverhuur, zullen in de toekomst bericht ontvangen van het Ministerie van Volkshuisvesting over een speciale vervaldatum voor registratie. Deze huisbazen worden aangemoedigd om de nodige gegevens zo spoedig mogelijk in te dienen bij de *Huur-Registratie*.

• Huisbazen zijn verplicht de werkelijke huur die berekend was op 1 juli 1985, te registreren voor elke huurwoning in hun complex.

• De meeste huisbazen zullen maar één keer verplicht worden om te registreren.

Hoe huurders hun huur kunnen controleren.

• Wanneer de huren voor de gebouwen zijn geregistreerd, zal de Registratie bericht sturen aan de huurbaas en de huurders aangaande de huurinformatie die is vastgelegd voor hun woongelegenheden.

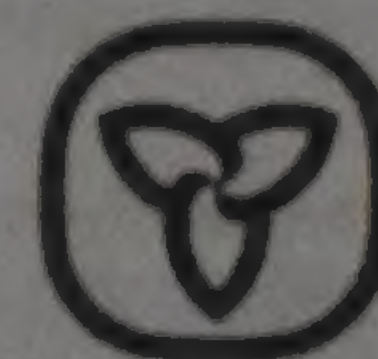
• De *Huur-Registratie* zal ook advies geven aan huisbazen en huurders, aangaande de beperkte tijd die beschikbaar is voor het aanvragen van herziening of goedkeuring van de werkelijke huur die geregistreerd is.

Registratie informatie is gemakkelijk te verkrijgen.

Daar er meer dan één miljoen huurwoningen zijn in de provincie, zal het registreren tijd nemen.

Wanneer het registratie-proces gereed is, zal de informatie bij de Registratie beschikbaar zijn door een vrij telefoonnummer, of door het bezoeken van een plaatselijk Huurherzieningskantoor.

Voor verdere inlichtingen en registratie-formulieren kunt u kosteloos het nummer 1-800-387-9060 of uw plaatselijke Huurherzieningskantoor bellen.



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put te raken. En als u de tragische geschiedenis van Alexander leest dan wordt wel duidelijk, waarom Alexander soms de dood als de enige uitweg uit deze vreselijke situatie in het kamp beschouwt.

Maar dit is niet de reden van Alexanders depressiviteit. De hoofdoorzaak moeten wij zoeken bij onszelf! Hebben wij wel genoeg gebeden? Hebben wij wel genoeg op de bres gestaan voor de vrijlating van Alexander?

Bidden en actie

Bidden en actie voeren gaan hand in hand.

In een brief van jonge christenen uit de Sovjet-Unie,



**"Alstublieft,
Vergeet mij
niet"
Alexander
Ogorodnikov**

CCCP Moskva, Kremlin
Generalnomu Sekretaryu
TsK KPSS
Gorbachev M.S.

Dear Mr. Gorbachev,

I wish you much wisdom in the new year 1987. Despite all positive developments since the period of your government, the fate of my fellow Christian Alexander Ogorodnikov still casts a dark shadow. I urgently request you to look into his case and to revise the extra sentence given to him in April 1986 with the purpose of enforcing his immediate release.

In connection with this, I would like to point out the fact that under article 18 of the International Treaty on Civil Rights and Political Rights, which was accepted by the Soviet Union, Alexander is also entitled to freedom of religion.

Your government has underlined this freedom by signing the Helsinki Final Acts.

So I urgently call upon you to ensure that Alexander Ogorodnikov now and in the future can confess and disseminate his faith unhindered, and that he and his family can live in peace and freedom.

Alexander's levensbeschrijving

1950 — Alexander Ogorodnikov wordt als zoon van communistische ouders in de stad Tsjistopol geboren (Tsjistopol ligt in de autonome Tataarse Sovjet-republiek).

1967 — Alexander gaat filosofie studeren in Moskou, maar wordt na drie studietermijnen wegens 'vreemde ideologieën' van de universiteit verwijderd. Hetzelfde overkomt hem op de universiteit van Sverdlovsk. Alexander gaat vervolgens studeren aan de Moskouse filmakademie. Haalt de hoogste cijfers, maar wordt wegens 'onvoldoende prestaties' afgewezen. Na de film-akademie werkt Alexander als huismeester of nachtwaker en lijdt een arm bestaan.

1973 — Alexander komt tot levend geloof in Jezus Christus. 'Onze nooddriftige zielen hoorden tenslotte de zachte roepstem van God. Het Woord werd vlees, het eiste zuiverheid en volmaaktheid.'

1974 — Alexander pleit bij de orthodoxe patriarch voor de door de autoriteiten bedreigde priester Dimitri Doedko.

In september vindt de oprichting plaats van het christelijk seminarie. In een brief legt Alexander uit wat tot de oprichting van het seminarie heeft geleid:

1. De honger naar een christelijke gemeenschap waar Gods liefde heerst.
2. De noodzaak van theologisch onderwijs, dat op geen enkele andere manier verkregen kan worden.
3. De plicht om zending te bedrijven.

1978 — Het christelijk seminarie geeft een eigen ondergronds tijdschrift uit: 'Obsjtsjina' (de Gemeente).

21 november — Alexander wordt, terwijl hij al maandenlang op zoek is naar werk, opgepakt en wegens 'straatschenderij' veroordeeld tot een jaar werkkamp.

1979 — In november loopt zijn straftijd ten

einde, maar Alexander wordt niet vrijgelaten. Na maanden wordt bekend dat hij in de KGB-gevangenis van Leningrad zit.

1980 — Alexander wordt op 5 september in Kalinin veroordeeld tot zes jaar werkkamp (streng regime) en vijf jaar verbanning.

1981 — Alexander vast 60 dagen om teruggave van zijn Bijbel en andere religieuze boeken, om toestemming voor een bezoek van een priester, om toestemming voor familiebezoek en om te bewerken dat zijn kerkelijk huwelijk met zijn vrouw Jelena door de staat zal worden erkend.

1982 — Nadat Alexander werd gedwongen zijn vastenperiode op te geven, ontvangen zijn ouders een brief van hem. In juli mag hij het eerste en tot nu toe enige familiebezoek ontvangen. Het bezoek duurt twee uur.

1980 - 1986 — In deze periode heeft Alexander geen enkel pakje mogen ontvangen en in-en uitgaande post werd in beslag genomen. 29 keer mocht hij niets kopen in de kampwinkel. Ook zijn kleinste notities werden in beslag genomen. Alexander heeft uit protest hiertegen in totaal 659 dagen gevestigd. Hij werd in totaal 411 dagen opgesloten in de kampgevangenis en drie dagen in een isolatiecel.

1986 — In april wordt Alexander in het kamp opnieuw gearresteerd en veroordeeld tot een aanvullende straf van drie jaar werkkamp (streng regime).

In mei lukt het Alexander om een brief aan zijn moeder het kamp uit te smokkelen. De meeste informatie voor dit artikel over de afgelopen zes jaar haalden wij uit deze brief.

wordt een pleidooi gevoerd voor Alexander Ogorodnikov.

Zij schrijven:

"De Sovjet-regering is bezig een van te voren uitgestippeld plan uit te voeren om in een van de werkkampen een man te vermoorden die het christelijk geloof belijdt en die heeft gevraagd om een Bijbel! Wij doen een beroep op u als medechristenen, want zijn wij niet allen leden van het Lichaam van Christus? Laat het Lichaam van onze Heer — de Kerk — niet besmetten en ontheiligen!"

U treft bij dit artikel een voorbeeld van een brief die u persoonlijk naar Mr. Gorbachev kunt sturen.

* Uit een pamflet gestuurd door het Comité Alexander Ogorodnikov.

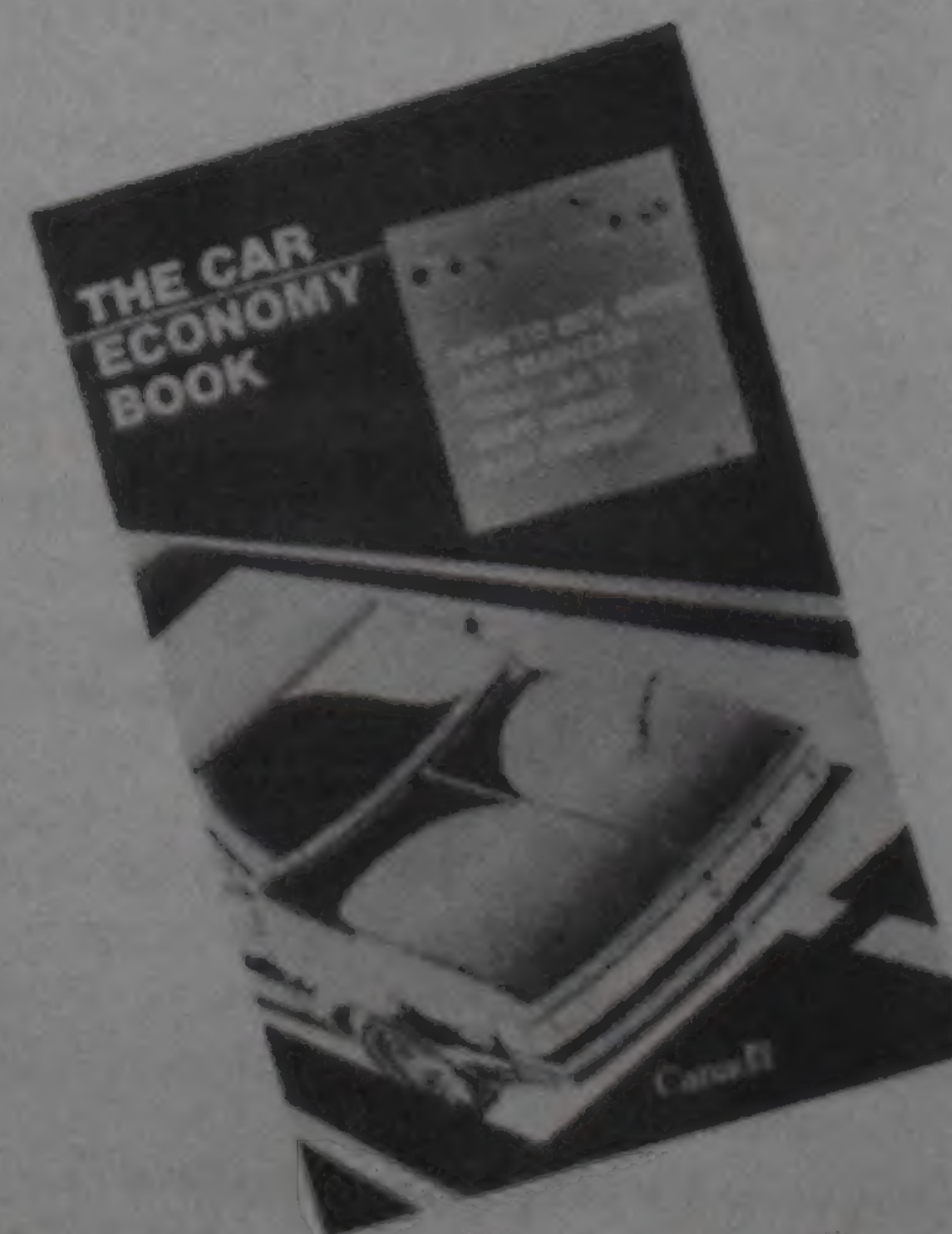
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vergeten,
God verlaat u
niet.**

Books

Theology

A message that needs to be heard

The Holiness of God by R. C. Sproul, Tyndale Publishers, Wheaton, Illinois. Hard cover, 234 pages, 1985. Henry Wildeboer, Oshawa, Ont.

The author, a college teacher with pastoral experience, writes a very easy to read book on the holiness of God. Many of the 1970's and 1980's theological and spiritual movements have emphasized the buddy-buddy relationship that a Christian has with his God. That emphasis tends to ignore the fact that God is holy and majestic.

This book develops Isaiah 6:1ff, where the seraphim shout across the heavens, "Holy, Holy, Holy is the Lord" repeating the word "Holy" three times for emphasis (p. 38), indicating the importance of the description. The "holiness of God is one of the most important ideas that a Christian can grapple with. It is basic to our whole understanding of God and of Christianity."

The remainder of the book portrays that theme in the Old and New Testament by showing how God's holiness is at stake in such Old Testament stories involving Nadab and Abihu (Lev. 10), Uzzah (1 Chron. 13) and better known passages, such as Abraham involving God in a kind of reverse auction regarding the destruction of Sodom and Gomorrah. (Gen. 18) God is righteous, just and holy and, therefore, cannot ignore nor overlook sin.

The book is basic, easy-to-read, clarifying again the "total oneness" of God. Perhaps the charismatic movement, well-known to Sproul, led him to write this book. All have sinned, all deserve death, that is justice. Now, however, he chooses to show mercy to some. Is that an injustice to the others? Sproul says "no" for God was never obligated to be merciful to any. He never owes mercy. For God to grant mercy to my neighbour does not give me a claim on his mercy. (p. 166-167) Thus He is just to all, merciful to some.

Theologically, it is traditionally Reformed, reminding the reader that God is holy; He is not to be treated like a casual buddy, nor to be forgotten or ignored as a long-gone friend. He is God who is worthy of all praise, honour and service. To neglect or reject Him is a terrifying thing to do. It has eternal consequences. And that needs to be heard by all, including many within Reformed circles.

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